

UPAKHYANAMALA

CONDENSED IN THE POET'S OWN WORDS

BY

PANDIT A M SRINIVASACHARIAR

TRANSLATED

BY

V NARAYANAN M A M.L.

FOREWORD

BY

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FOREWORD

THE author of the Amara Kosa after describing the main characteristics of Puranas as including the story of the original and secondary creation the genealogies of Gods and Prajapatis the chronicles of the different Manas and the histories of Royal dynasties concludes his inscription by emphasising that apart from these specific topics their value and importance consist in illustrating and amplifying the truths and injunctions of the ancient scriptures beginning with the Vedas. The commands of the Vedas are likened to those of a master Prabhu Sammita. The teachings of the Puranas on the other hand are compared to the advice and counsel of friends Sobrit Sammita. It is from such a point of view that the five Lakesanas of the Puranas are regarded.

It will thus be perceived that cosmology and a description of the evolutionary process lead on to those stories, epilogues, and parables which are not put together primarily for the purpose of furnishing a chronologically and textually accurate history of the times but are designed to

purport to be compendia of history for schools and colleges. They take certain great lives as illustrative of attributes or potentialities and all the historical, personal and geographical factors are regarded from this perspective and not in that of a Directory. Few also will agree with those students of the Puranas and the Gospels of the old world who adopt an esoteric interpretation in respect of every story or incident. Some there have been who assert that the seven Dvipas or islands referred to in the Puranas are the seven Planities, that the salt sea surrounding the Jambudweepa is the ocean of worldly miseries, that Benares or Kasi is the Agnachakra, the spot between the eyebrows and that Ganga, Yamuna and Sarasvati are the three Nadis. To pursue this path is to miss the essential human quality and appeal of this great literature.

A modern German scholar has appraised the leading characters of the Maha Bharata as the symbolical representations of conditions and events appertaining to the Aryan conquests. While such a treatment of the Puranas may have more substance than other theories, yet it is not a just evaluation of their import. The most reasonable and, with all humility, the most satisfying interpretation is to look at these works as the productions

of gifted men who availing themselves of certain pre-existing historical and religious traditions and the accounts of the exploits of historic and prehistoric characters wove these traditions and stories into a connected web of narrative anecdote episode and bawly each Itihasa and Purana reflecting certain attitudes towards life and also reflecting perhaps the psychology of the authors themselves and their preferences and antipathies. The importance of the Puranas therefore to us does not inhero in their history or geography. They form a body of writings expository of the profound truths inherited by the race and originally enunciated in the Vedas and Upanishads their avowed purpose being to popularise those truths in a striking form so as to appeal to the hearts and souls of an essentially emotional and religious people. The Ramayana gives many sided pictures of Kings who led a spiritual life and of ascetics who played a great part in the affairs of nations. A series of difficult situations is delineated and the impact of evolved but nevertheless very human souls with those situations is skilfully pictured. Dharma which was regarded as the chief factor shaping and modifying man's life is the leit motif of the Ramayana and its many episodes. Valmiki it will be noted has not laid emphasis on rituals and external conformities

and although some ethical problems may be approached differently in this sophisticated age, the Epics nevertheless stand as the most conspicuous vindication of the Arya Dharma. The Maha Bharata is a treasure-house of secular and religious learning and anecdote. It has been rightly termed a Purana and Samhita in addition to being a great Kavya. It is also a Sastra or a Manual on ethics, polity and morality. It delineates a glorious epoch of Indian civilisation when the caste system still remained fluid and had not become rigid. The Brahmanas were not only priests but fighters. The Kshatriyas were fighters and also great philosophers. The Ramayana and the Maha Bharata are today the foundation of Hindu ethics and in both are expounded and dramatised all those truths connected with Karma and rebirth and destiny and the essential uniformity and inflexible justice of the Divine law which form the psychological bedrock of Hindu life.

Itihosas and the Puranas are, when rightly analysed, neither mutually contradictory nor sectarian in outlook. They should be regarded as a whole, as a compendious portrayal of human rights and obligations and as an illustrative encyclopaedia of Hindu life not only as it has been but as it ought to be lived.

Mr G A Natesan who has throughout his enterprising and successful career as Editor and publisher concerned himself largely with the issue of biographies and topical sketches and compendia of up to date information has recently devoted himself to the task of supplying our people with cheap and accessible editions containing summaries of some of our religious classics in the original Sanskrit accompanied by a translation. He has, in succession placed before the public condensations of the Ramayana the Maha Bharata, the Upnishads and the Bhagavata in the poets own words and has further brought together some of the most notable prayers and hymns from a variety of sources beginning with the Vedas and coming down to the latest specimens of stotras.

He has now presented us with a collection of episodes and stories scattered through the Itihasas and the Puranas exemplifying some of the outstanding ethical and moral qualities that have characterised the heroes and heroines of ancient India and the ideals of manhood and of womanhood as enshrined by our forefathers. As Sir Radhakrishnan has stated in his Foreword to Mr Natesan's condensation of the Maha Bharata, these stories give a just and illuminating account of the Indian genius both in nobility and

greatness and its weaknesses and insufficiencies. The play of great passions, and the results of infirmities and vices are all set out as well as epic heroisms, and great sacrifices and undaunted devotion to strongly-held ideals. The story of Viswamitra and Sakuntala, the loyalty of Savitri victorious even over destiny and fate, the punishment that awaits pride, the extreme filial devotion of Puru to his father Yayati, the unforgettable life-history of Nala and Damayanti and the exhibition of stern rectitude and comprehensive kingly virtues by the epic figure of Harischandra, the immeasurable liberality of Karna, the play of the personalities of Sita and Anasuya and Droupadi and Satyabhama are among the gifts bestowed on the reader. What a glorious record of idealism and heroism and what a cluster of great characters, some great in evil and so many great in the pursuit of Dharma and all that it connotes!

Throughout this species of composition it must be conceded that some of the virtues and vices are over-emphasised. But one cannot forget that the Puranas must be judged from different artistic standards from those that are applied to a 19th century work of fiction. Like the bronzes and the temple architecture of South India, what matters to the

Indian Seer and artist is the essential meaning and symbolism. He concentrates on the adequate translation of an idea or an ideal into literary or artistic form so as to produce a certain ethical or religious effect. To those brought up in the modern European tradition associated with the science and the criticism of the Victorian Era many parts of the *Upakhyanas* may suffer from the faults of distortion or over stressing. This is a charge to which Homer and Dante and Milton and Goethe must plead guilty. Surely the test is however the totality of the effect produced. And judged by that test the *Itibhame* and the *Puranas* satisfy the fundamental canons of all art and of literature in that they serve the intended purpose that purpose being by admiration by terror by love and in fine by the sublimation of emotions, to make the mind and spirit apt to receive ethical and religious messages of high import designed to fit men and women to face the baffling problems of life and conduct.

In producing this volume—the sixth of a notable series—Mr Natesan has rendered a permanent service to the present generation of Indians who are only slowly awakening to the many-sided importance of their precious heritage.

C P RAMASWAMI AIYAR.

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PUBLISHER'S NOTE

I feel thankful that I have been privileged to add a sixth volume to the series of condensations and selections from our ancient books which I have been able to issue in rapid succession during the last few years. This new book Upakhyana Mala which may be truly described as a garland of stories from the Itihasas and Puranas, is quite a unique publication. All the stories in this volume afford inspiring and instructive reading. Some of them bring out in bold relief the noblest ideals of Indian womanhood. Others serve to draw prominent attention to the time honoured and basic Aryan virtues of courage, perseverance, charity and truthfulness. I venture to claim that not only this book but the five volumes issued in this series form in themselves a compendious encyclopaedia of all that is noble and highly prized in our ancient Indian literature.

The credit for the compilation and the condensation is due to Pandit A. M Srinivasa Chariar who if I may say so has a special genius for work of this kind.

I should like to express my obligations to Mr V. Narayanan who has taken great pains to make the translation readable, keeping close at the same time to the spirit of the original verses.

I cannot sufficiently thank my friend Mr K Balasubrahmany Ayyar who has ungrudgingly helped me by reading through the proofs and also by making valuable suggestions both in regard to the selection of the verses and in regard to the translation of the series.

Lastly, my warmest thanks are due to my old friend "C P"—Dr S. C. P. Ramaswami Aiyar, KC S I—the versatile scholar-statesman, who has found time, amidst his strenuous and responsible duties, to write this valuable and interesting Foreword.

April, 1942.

G. A. NATESAN

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In the matter of selection, the guiding principle has been to give the main teaching of the Upanishadic philosophy. At the commencement of the selections from each Upanishad will be found an introductory note, giving details regarding the Upanishads as also its contents. To ensure continuity of thought, prefatory notes are given at the top of sections of the Upanishads, omitted portions are also indicated. This is altogether quite a unique and valuable publication.

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॥ अ॒ठीः ॥

॥ उपाख्यानमाला ॥

UPAKHYANAMALA

—
॥ विश्वामित्रचरित्र ॥

VISVAMITRACHARITRA

—
—

[The story of Visvamitra occurs in the Balakanda of the Ramayana of Valmiki. Visvamitra takes Rama and his brother Lakshmana to king Janaka's city Mithila. Janaka's preceptor Satananda tells Rama the story which is condensed in the words of Valmiki in the following pages. Here and there the narrator of the story Satananda addresses Rama and hence the terms of address in the condensed version Visvamitra the famous Kshatriya ruler came into conflict with the great sage Vasishtha and was subdued by his tapas whereafter Visvamitra keenly desirous of attaining the status of a Brahma rishi practised severe penances. After undergoing various trials and tests he obtained the recognition of the great sage Vasishtha himself of his status of a Brahma rishi.]

प्रजापतिसुतश्चासीत्कुशो नाम महोपतिः ।
कुशस्य पुत्रो बलवान् कुशनभिस्सुधार्मिकः ॥

There was a son of Prajapati, king Kusa by name, Kusa's son was the mighty Kusanabha, who was very righteous

कुशनाभसुतस्त्वा सीद्धाधिरित्येव विश्रुतः ।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥

And the son of Kusanabha was renowned as Gadhi; Gadhi's son was the illustrious Visvamitra who became a great sage.

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ॥

The illustrious Visvamitra protected the earth (as its ruler).

कदाचित्तु मदातेजा प्राप्यते परमितम् ।
मनसाणि भरपूरि विश्वभाग्याम द ॥
परिष्ठभ्याथपद् प्रदानार्थमिपाय द ॥

Once upon a time- the illustrious one (Visvamitra) taking his army with him toured the towns and the country and arrived at the hermitage of Vasishta which was like another (Brahma-loka) Heaven

स एष्टु परमद्वीतो पितृमिति मदायतः ।
प्रणतो पितृप्रद्वीतो परिष्ठु जपति पैमु ॥

On beholding (the hermitage) the mighty Visvamitra was supremely pleased and (the warrior) he reverently made obeisance to Vasishta foremost among those who do Japa

भास्तव रथं प्रेष्युध । परिष्ठुम् मदायता ॥

And he was told by the high-souled Vasishta Welcome unto you

भास्तव धास्य मनापान् परिष्ठु प्रादिदेश द ॥

And the holy Vasishta ordered a seat for him.

उपसिष्ठाय च तदा विश्वामित्राय धीमते ।
यथान्याख्यं मुनिवरः फलमूलान्युपाहरत् ॥

And then, to the wise Visvamitra who was seated near him, the great sage offered fruits and edible roots in the proper way

ततो वसिष्ठो भगवानुवाच प्रहसन्निव ।
आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल ।
तत्र चैधाप्रभेयस्य यथार्हं संप्रतीच्छ मे ॥

Then the holy Vasishtha said smilingly - "O mighty one! I wish to entertain in a fitting manner (as guests) this army as well as you who are immeasurably great. Accede to my wish "

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः ।
कृतमित्यब्रवीद्राजा प्रियवाक्येन मे त्वया ।
फलमूलेन भगवन् विघ्ने यच्चवाच्रमे ।
गमिष्यामि नमस्तेऽस्तु मैत्रेणेकस्व चक्षुषा ॥

Thus addressed by Vasishtha, the most wise king Visvamitra said "O holy one! Hospitality has already been afforded by

you to me by your loving words (of welcome) and by (the offering of) the fruits and edible roots which were to be found in your hermitage I shall deposit now my obeisance to you regard me with friendly gaze"

५४८-५५१ अमीरात्मा पुनः पुनः दावपीः ॥

(But) the generous-minded and virtuous Vasishta pressed (his) invitation again and again.

५५२-५५३ वाटभिरेप गापेषो परिष्ठ मायुषः ५५४ ॥

And (the son of Gadhi) Vishamitra told Vasishta "so be it."

५५५-५५६ भासुदाय तसः प्रीतः प लमार्पि पूर्व अमरः ॥

Then pleased (with the answer) the sinless one (sage) called out to the cow Kalmashki

५५७-५५८ अप्य राजपैः कर्तुं अपवित्राऽप्यद्य ।

भाजनेम मदाटेण भावार अपिचर्म्य म ।

५५९-५६० अलार्मि निरुप सर्वं दुज रथं दावले रथर ॥

"To this saintly king together with his army I am endeavouring to do honor by offering an excellent feast. Arrange it for me Sabala! Haste and create all kinds of food in plenty

एवमुक्ता वसिष्ठेन शबला विदधे तथा ॥

Thus told by Vasishtha, Sabala produced (everything) accordingly.

सर्वमासीत्सुसन्तुष्टं विश्वामित्रवलं तदा ॥

Then the entire army of Visvamitra was well satisfied (with the feast).

सन्तःपुरवरो राजा समात्यः पूजितस्तदा ।
युक्तः परमहर्षेण वसिष्ठमिदमवीत् ॥

Then the king, who was honored along with his exalted harem and the ministers, was exceedingly delighted and spoke these words to Vasishtha

पूजितोऽहं त्वया ब्रह्मन् पूजाहेण सुसत्कृतः ।
श्रूयतमभिधास्यामि वाक्यं वाक्यविशारद ॥

“O Brahman! I have been immensely honored and respected by you who deserve to be respected (by me) Listen, O learned in discourse, while I speak these words

गथां चतुरदशेण दीपतां राप्ता मम ।

रथा दि भगवतेतदनादी घ पापियः ॥

Let Sabala be given to me (in exchange) for a hundred thousand cows O holy one! This is verily a jewel and a King can take away jewels.

पप्पमुखस्तु भगवान् प्रत्युपाप्य मदीपतिम् ।

नाद चतुरदशेण नापि काटिवाप्तेगवाम् ।

राजन्दास्यामि चप्ता राज्ञीमीरजतस्य या ॥

Thus addressed the holy one answered the king "King I will not give Sabala (in exchange) for a hundred thousand cows or even for hundreds of crores of cows or for heaps of silver

बस्या हृष्य च कृष्य च प्राणपापा तपैः च ।

भाष्यचमनिदाव च पलिदोमस्तपैः च ।

सप्तस्यमेतत्स्येन मम तुष्टिकरी सदा ।

कारणैरदुभी राजन् मदास्ये प्रामदादिनोम् ॥

On her are dependent the (Havya) offerings for the Devas and the (Kavya) offerings for the manes and even the journey

of life, likewise, the sacrificial offerings made in fire and oblations of food and ghee are dependent on her. This (cow) is my entire fortune. In truth, she constantly gives me satisfaction, for (these) several reasons, I will not give her away who yields me whatever is desired ”

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः ।
नीयमाना राजभटैः विनिश्वस्य पुनःपुनः ।
निर्धूय तांस्तदा भृत्यान् रुदत्ती चेदमनवीत् ॥

When the sage Vasishtha would not part with the *kama-dheen* (who yielded whatever was wished for) she was taken away by the king's soldiers, she sighed again and again and then shook those servants off from her and, weeping aloud, she spoke this:

भगवन्तिकं परित्यक्ता त्वयाऽहं ब्रह्मणस्तुत ।
यस्माद्राजभटा मां हि न यन्ते त्वत्सकाशतः ॥

“O holy son of Brahma! Have I been forsaken by you? For, the king's men take me away from your presence ”

१५
प्रभुकसु भृत्यिदं प्रवनमपीद् ।
राक्षसन्तिष्ठृपां स्वसारमिपुः प्रितिम् ॥

Thus addressed the Brahmin sage spoke these words to her who was like a sorrowing sister and whose heart was afflicted with grief

२६
न स्या रैषामि राष्ट्रे नापि मेऽपष्टत रैया ।
पप रथा नपते राजा पर राजा मदोपलः ॥

I have not forsaken you Sabala nor has any harm been done to me by you. This king who is very strong and proud of his strength takes you away (from me).

२७
१५
प्रभुक्षा यमिष्ठेन प्रधुपाप्य यिसीतपद् ।
म यल क्षिपस्यादुमाघणा पैलपत्रैः ।
नियुद्दक्षप मी मदातेजस्यद्धृष्टपर समृद्धाम् ।
तस्य द्युपर्ल यच्चारागामि पुरामनः ॥

Thus told by Vasishtha, she replied in all humility "They say that a warrior has no strength and that the Brahmin is stronger. Illustrious one! Employ me equipped with your Brahmin power and I shall destroy whatever pride of strength belongs to this wicked man."

सृजस्वेति तदोवाच वलं परवलार्दनम् ।

तस्य तद्वचनं श्रुत्वा सुरभिः साऽखुजत्तदा ॥

Then he said. "Create an army which will destroy the enemy's army" On hearing those words that cow *Suabhi* there-upon created (an army)

तस्या हुभारवोत्खृष्टाः पह्लवाः रातशो [नृप] ।
नाशयन्ति वलं सर्वं विश्वामित्रस्य पश्यतः ॥

Arising from her bellowing noise, Pallavas by hundreds destroyed the entire army, as Visvamitra was looking on

द्वृष्टा निषूदितं सैन्यं वसिष्ठेन महात्मना ।

विश्वामित्रसुतानां तु शर्वं नानाविधायुधम् ।

अभ्यधावत्खुसंकुद्धं वसिष्ठं जपतां वरम् ॥

Seeing the army destroyed by the high-souled Vasishtha, the hundred sons of Visvamitra, armed with various kinds of weapons, ran towards Vasishtha, the best of devotees (those who do Japa), who was extremely angry

कुपारणीय तान् सप्तन् ददाद मग्यानुरि ॥

The holy sage burnt them all by merely uttering *Hum*

समीतज्ञातपात्तिपिष्टा यिम्यामिनाऽमपादा ॥

Then Visvamitra felt ashamed and was weighed down with care

स पुश्यमक राज्याय पालवसि नियुज्य च ।

पूर्विर्द्धि कर्त्तव्यमेण यत्तेषान्वपष्ट ॥

Directing one of his sons to rule over the kingdom of the earth according to the Kshatriya code of conduct, he retired into the forest.

स ब्रह्मा दिम्यत्पादर्थे किञ्चरात्मासेवितम् ।

मदाद्यपमसाधार्थे तपस्तेषे मदातपाः ॥

He went to the Himalayan region where *Kinnaras* and *Uragas* (seraphs and serpents) reside and there he endowed with great powers of penance practised austerities with a view to obtaining the grace of Mahadeva

केनचित्कथं कालेन देवेशो वृषभः वजः ।
दर्शयामास वरदो विश्वामित्रं महासुनिम् ॥

Then, after some time, Siva, the Lord of the gods, with his bull-banner, manifested Himself before the great sage Visvamitra, as the Giver of boons.

वरदोऽस्मि वरो यस्ते काङ्क्षितः सोऽभिधीयताम् ।
एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।
प्रणिपत्य महादेवमिदं वचनमत्रवीत् ॥

“ I shall give you a boon, whatever boon is desired by you, let that be uttered ” Thus told by God Mahadeva, Visvamitra of great austerities fell down at His feet and spoke these words

यदि तु ध्रो महादेव धनुर्वेदो ममानघ ।
साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम् ।

“ If you, immaculate Mahadeva, are pleased, let (*Dhanur-Veda*) knowledge of archery with its (*Angas*, *Upangas*, and *Upanashads*) sections, sub-sections and secracies be given to me ”

पूर्वमस्तिष्ठति दद्यशा पापमुचया गतस्तद् ॥

The lord of the gods said "Let it be so and then went away

माप्य धार्त्राणि द्योत्तरिष्यामिनो मदाप्तः ।
दत्तेष्व तदा मेने परिष्टुपित्तराम् ॥

And the valiant Visvamitra having obtained from the lord of the gods the (Astras) weapons of war thought of Vasishtha the best of sages as already destroyed

सत्वा गत्पाऽऽन्तर्मपदं मुमाधास्ताणि पाप्यः ॥

Then going to the hermitage (of Vasishtha) the king hurled the weapons (Astras)

क्षमाप्यमाणमस्त्रं तद्विष्यामिष्ट्य घीमतः ।

एष्टा विमद्गुता भीता मुनयदगतया विश्वा ॥

Seeing those weapons of the intelligent Visvamitra proceeding towards them the sages were afraid and ran away by hundreds hurriedly in several directions.

वसिष्ठस्याश्रमपदं शून्यमासीनमहात्मनः ।

The high-souled Vasishtha's hermitage became completely deserted

आश्रमं चिरसंवृद्धं यद्विनाशितवानसि ।

दुराचारोऽसि यन्मूढं तस्मत्वं न भविष्यसि ॥

"As you have destroyed (my) hermitage which has for a long time been flourishing, as you, fool, have become an evil-doer, therefore you shall cease to be."

एवमुक्तो वसिष्ठेन विश्वामित्रो महावलः ।

आग्नेयमस्त्रमुत्क्षिप्य तिष्ठ तिष्ठेति चात्रवीत् ॥

Thus challenged by Vasishtha, Visvamitra of great prowess hurled the (*Agneya Astha*) divine weapon of Fire and cried: 'Stand up! Stop!'

प्रलदप्डं समुत्क्षिप्य कालदप्डमिवापरम् ।

वसिष्ठो भगवान् क्रोधादिदं वचनमत्रवीत् ॥

The holy Vasishtha raised aloft (his) Brahman staff, which looked like another Yama's staff and spoke these words in anger

क्षत्रियोऽस्मेप यद्वल तद्विद्युप ।
 नाचायाऽपघ से दर्पं राजस्य तथ गाधिज ।
 क च ते क्षत्रिययल क च मध्यपल मद्भु ।
 पद्यं प्रमध्यपल दिघ्य मम क्षत्रियपासन ॥

"You who are by mere accident of birth a Kshattiriyal Here am I standing firmly Exhibit whatever strength you have. O son of Gadhi! I shall this day destroy your pride (of strength) and that of your (divine) weapons. Kshattriya's vile and contemptible! where is your Kshattriya prowess, and where the great strength of the Brabman? Behold the excellence (divine character) of my Brabman strength!

तस्याखं पापियुक्तस्य पारमामेपमुपतम् ।
 मध्यदप्तेन तद्वित्तमग्नेयेण इयाऽमसा ॥

The fierce (*Agneya Astra*) weapon of Fire hurled by the son of Gadhi was quenched by the Brahman staff even as the force of fire is quenched with water.

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा ।
 ऐषीकं चापि चिक्षेप कुपितो गाधिनन्दनः ।
 मानवं मोहनं चैव गान्धर्वं स्वापनं तथा ।
 वसिष्ठे जपतां श्रेष्ठे तदञ्जुतमिवाभवत् ॥

The son of Gadhi, thereupon, became angry and hurled at Vasishtha, the best of those who utter prayers, the weapons of Varuna (the Sea God), Rudra, Indra and Pasupati, and the weapon Aisheka (made of reeds) and the weapon of Manu, and the Mohana weapon (which makes one swoon) and the Gandharva weapon and the Svapana weapon (which makes one fall asleep)

तानि सर्वाणि दृप्तेन असते ब्रह्मणः सुतः ॥

But (the son of Brahma) Vasishtha devours all those weapons by means of his staff

तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान्गाधिनन्दनः ॥

When those weapons were rendered powerless and ineffective, (the son of Gadhi) Visvamitra hurled the weapon of Brahma.

त्रैलोक्यमातीत्यनस्य ब्रह्मास्त्रे धमुदीरिते ॥

When the (Brahm *stra*) weapon of Brahma was invoked all the three worlds were struck with awe

धृप्यते भवाधोर् ब्राह्म धार्षेण तेजसा ।
ब्रह्मास्त्रं प्रसानस्य वसिष्ठस्य भवात्मतः ।
त्रैलोक्यमोहन रौद्र कृपमातीत्युदादृणम् ॥

When the high-souled Vasishtha consumed even that most terrible Brahmanic weapon of Brahma by means of his Brahman power his form became most fierce and terrible to behold and caused all the three worlds to swoon (at the sight)

रोमफूपेषु सर्वेषु वसिष्ठस्य भवात्मतः ।
मरीच्य इव निषेष्टुर्मेघूमाकुर्वार्चिपः ॥

From all the hair follicles of the high souled Vasishtha's body emanated scorching rays, like tongues of fire obscured by smoke

मात्यज्ञानपदम् वसिष्ठस्य करोदतः ॥

And the Brahman staff held aloft by Vasishtha shed a lund light.

ततोऽस्तु वन्मिनिगणाः वसिष्ठं जपतां वरम् ।
 निर्घटीतस्त्वया ब्रह्मन् विश्वामित्रो महातपाः ।
 प्रसीद जपतां श्रेष्ठ लोकास्त्वन्तु गतव्यथाः ॥

Then the several groups of sages extolled Vasishtha the best of those who utter prayers “By you, O Brahman, Visvamitra of great austerities has been vanquished. Be gracious, O best of those who pray, and let the worlds be free from agony.”

एवमुक्तो महातेजाः शमं चक्रे महातपाः ॥

Thus requested, Vasishtha, who was great in austerities and in power, became calm and tranquil in mind

विश्वामित्रोऽपि निकृतो विनिश्वस्येदमवधीत् ।
 धिग्वलं क्षत्रियवलं ब्रह्मतेजोवलं बलम् ।
 एकेन ब्रह्मदण्डेन सर्वात्माणि हतानि मे ।
 वदेतत्त्वमवेक्ष्याहं प्रसन्नेन्द्रियमानसः ।
 तपो महत्त्वमात्मास्ये यद्वै ब्रह्मत्वकारणम् ॥

And the vanquished Visvamitra sighed and exclaimed thus “The strength of the Kshattriya is contemptible strength, the

strength of (*Brahma tejas*) Brahman power is (real) strength by means of a single staff of Brahman all (these) weapons of mine have been destroyed Therefore convinced of this fact, I shall with mind and senses pure and tranquil persevere in the performance of severe austerities which is verily the source of Brahman hood

ततस्तवमदृपः सर्वनिमद्यात्मनः ।

ततोप परम घार यिष्वामित्रो मदत्तः ॥

Then, remembering his defeat and with a burning heart Visvamitra practised most severe and terrible austerities

पूर्णे धयमदस्ते सु प्रद्या लक्षणितामदः ।

अग्रधीभधुर पाप्य यिष्वामित्र तपोप इम् ॥

When a thousand years had passed Brahma's grandfather of the universe spoke these sweet words to Visvamitra who had become rich in austerities.

अनेन तपसा त्या तु राजगिरिति पितृ ।

पपुष्टु मदातेजो जगाम सद दैपते ॥

Because of these austerities, we recognize you as a royal sage (Rajarishi)" So saying the resplendent Brahma went away with the gods

विश्वामित्रोऽपि तच्छुत्वा हिया किञ्चिद्वाङ्मुखः ।
दुःखेन महताऽस्त्रिष्टसमन्धुरिदमग्रवीत् ॥

And Visvamitra, as he heard it, hung his head down slightly in shame and, overpowered by excessive sorrow, spoke these words in resentment

तपश्च सुमहत्तसं राजपिरिति मां विदुः ।

देवाः सर्विगणाः सर्वे नास्ति मन्ये तपः फलम् ॥

“Very severe austerities have been performed, and yet all the gods, with the hosts of sages, regard me only as a (Rajarshi) royal sage I think that it is no (adequate) recompense for the austerities”

एवं निश्चित्य मनसा भूय एव महातपाः ।

तपश्चकार [काकुत्स्थ] परमं परमात्मवान् ॥

Thus resolving, he who had performed great austerities again practised with firm determination the highest austerities

एतरिपाशेव काले तु सत्यवादी जितेन्द्रियः ।

त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलनन्दनः ॥

At the same time (as these austerities were practised), there was a descendant of the family of Ikshvaku, famous as Trisanku, who was truthful in speech and had subdued his senses

रस्य पुरिस्तमुत्पाद यजेयमिति [१५८] ।
नाभिष्ठे रथवारीरेण देवानां परमा निति ॥

The idea occurred to him that he should perform a sacrifice and reach the highest abode of the gods with his own (mortal) body

स घसिष्ठु समाहृप कथयामास चिन्तितम् ।
अथक्षयमिति चाप्युक्तरा पश्चिमेन महात्मना ॥

He sent for Vasishtha and told him about his idea and he was told by the high-souled Vasishtha that it was an impossible task.

वदस्तात्कर्मसिद्धये पुत्रालस्य गरो नूपः ।
अब्रवीभुमहामाणान् सवनिष्ठ छताखलिः ॥

Then for the purpose of accomplishing that object, the king went to the sons of Vasishtha and holding the palms of his hands together in reverence he spoke to those illustrious persons (thus)

गुरुपुत्रानहं सवान्तिमस्कृत्य प्रसादये ।
 ते मां भवन्तः सिध्यर्थं याजयन्तु समाहिताः ॥
 सशरीरो यथा हं हि देवलोकमवाप्नुयाम् ।
 प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः ।
 गुरुपुत्रान्वते सवान्ताहं पृथामि कांश्चन ॥

"Paying obeisance to all of you, sons of my preceptor, I beseech you May your revered selves be intent on success and perform a sacrifice on my behalf so that I may indeed reach the world of the gods with this body (of mine) You who are rich in austerities! Rejected by Vasishtha, I do not see any saviour other than all the sons of that preceptor"

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधस्मन्वितम् ॥
 ऋषिपुत्रश्च [राम] राजानभिद्मन्रवीत् ॥

Then, on hearing those words of Trisanku, the hundred sons of the sage (Vasishtha) became angry and told the king this

भशाप्यमिति खोवाच परिष्ठो भगवानुपिः ।
तथे दे समाहर्तुं करु षपता॑ कर्थतष ॥

The holy sage Vasishtha has said It is impossible to do it. How indeed can we complete that sacrifice of yours?

तेषां तदचम शुत्या राजा धचनमधवीत् ।
भव्या गति गमिष्यामि स्थस्ति घोडस्तु वपोभनाः ।

On hearing the words of those (sages) the king said I shall seek another saviour may peace be with you you who are rich in austerities!"

क्षुपिपुजास्तु तद्भुत्या वाप्य घोपर्चेष्टहितम् ।
क्षेषु परमस्त्रुदामिष्टाञ्चय गमिष्यति ॥

When the sons of the sage (Vasishtha) heard those words which had a sinister meaning they were in a great rage and cursed him You shall become an outcaste (Chandala)

अथ राज्यां व्यतीतायां राजा चण्डालतां गतः ।
 नीलवस्त्रधरो नीलो जगाम परमात्मवान् ।
 दद्यमानो दिवारात्रं विश्वामित्रं तपोधनम् ॥

Then, as that night passed off, the king became a Chandala, he was dark and was wearing dark-blue clothes, though scorched by sorrow day and night, he went, with supreme confidence, to Visvamitra, rich in austerities.

विश्वामित्रस्तु तं दृष्टु मुनिः कारुण्यतां गतः ।
 इदं जगाद् भद्रं ते राजपुत्र मद्विल ।
 अयोध्याधिपते वीर शापाचण्डालितां गतः ॥

And Visvamitra saw him, and the sage was overwhelmed with pity and spoke (to him) thus “May it be well with you, strong and valiant prince! Lord of Ayodhya, you who have become a Chandala by a curse.”

अथ तदा अपमाकर्ष्य राजा अपेक्षित गतः ।
अक्षयीत्राजलिपाद्य धार्यस्तो धार्यकोविदम् ॥

Then on hearing those words the king who had become a Chandala closed the palms of his hands together in adoration and knowing what to speak addressed these words to him who was expert in speech

प्रत्याख्यातोऽसि गुणा शुभपुत्रैर्लैषं च ।
अनपाद्यैष स काम मया प्राप्तो विपर्यः ।
सशरीरो दिष्ट पापामिति मे सौम्य दशनम् ॥

I have been forsaken by my preceptor and by his sons also and this misfortune has come to me without my getting what I desired My wish was O benign one that with this body I should go to Heaven

एमै प्रपतमानस्य यह चाहतुमित्यतः ।
परितात् त न विभित्ति गुरवा मुनिपुज्ञ ॥

O great sage! my preceptors are not pleased with me who am striving in the path of virtue and am anxious to perform the requisite sacrifice.

तस्य मे परमार्तस्य प्रसादमभिकाङ्क्षनः ।

कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः ॥

“To me who am thwarted by Fate and very much distressed and who long for your favour, you must be beneficent , may it be well with you !”

नान्थां गाति गमिष्यामि नान्थः शरणमस्ति मे ।

दैवं पुरुषकारेण निवर्तयितुमर्हसि ॥

“I shall not go to any other saviour , there is none other who can save me You must avert Fate by (your) manly effort ”

ऐक्षवक स्वागतं वत्स जानामि त्वां सुधार्मिकम् ।

शरणं ते भविष्यामि मा भैषीर्नृपपुज्जव ॥

“ Prince of the Ikshvaku line ! welcome, my dear boy ! I know you are very virtuous in conduct I shall be your saviour Do not be afraid, my good prince ! ”

गुरुः ॥ ४७ त रूप यदिद्यत्वयि पर्ते ।
 अनेन सद्गुपेण सशरीरा गमिष्यति ।
 दस्तप्राप्तमहमाय स्यग्नि तथा मरापिप ।
 यस्य कौशिकमाग्न्य दाव य बारणागतः ॥

"With your body which is now transformed by the curse of your preceptors you shall go (to Heaven). I consider (Stargs) Heaven within the reach of your hands O prince as you have come to Kausika and surrendered yourself to one who can save you

पृथमुक्ता महातनाः शिष्यामेतदुपाच ए ।
 भवोनुभिवान्यसा भानपश्य ममाख्यत ॥

After saying thus the illustrious one (Visvamitra) told this to his disciples "My dear boys bring here by my command all the sages."

तदाक्षयाऽऽजामुख्यं देशेभ्यो व्रिजपादिनः ॥

Then by his command many learned Brahmins arrived there from many places

पाञ्चकम्ब महातेजा विश्वामित्राऽमध्येष्ठो ॥

And the illustrious Visvamitra became the chief priest at the sacrifice

चकारावाहनं तत्र भागार्थं सर्वदेवताः ।
नाभ्यानमस्तदाहूता भागार्थं सर्वदेवताः ॥

And there he invoked all the gods in order that they might take their shares (of the sacrificial offerings), but none of the gods who were then invoked presented themselves.

ततः क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।
स्तुवमुद्यथं सक्रोधस्त्रिचक्षुभिदमत्रवीत् ॥

Then the great sage Visvamitra grew wrathful and, raising the sacrificial ladle in anger, he spoke these words to Trisanku

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।
एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा ॥

"Behold, O prince, the power acquired by me by practice of austerities. Here am I to enable you to reach Heaven (Svarga) with your present body by virtue of my spiritual power"

उत्तमाये मुनी नमस्त्रासशरीरा नरम्भरः ।

दिव जाम [३।३।५] मुर्गिणं पद्यता तदा ॥

As soon as the sage uttered these words the king with his (mortal) body went up to Heaven with the sages beholding that spectacle

देवलारभाव एष प्रियद्रु पाप रासनः ।

सद नपेस्तु वापीति पवनमविद् ॥

On seeing Trisanku arrived in the world of the gods Indra who was with the entire hosts of the gods spoke these words

यु राष्ट्रा मृत पत भूमिमपापितुरः ॥

Fool! you are doomed by the curse of your preceptors Fall headlong down to the earth.

एतमुक्ता मदे द्रेष प्रियद्रुपतेषुः ।

पितॄत्प्राप्तं नादीति पितॄमित्र सप्ताप्तिम् ॥

Thus told by Indra Trisanku fell down again crying aloud to Visvamitra who was rich in austerities Save me

तं छेत्वा वचनं तस्य कोशमानस्य कौशिकः ।
उ
रोपमाहार्यक्षीव्रं तिष्ठ तिष्ठेति चाब्रवीत् ॥

On hearing those words of Trisanku crying aloud, Visvamitra (Kausika) flew into a passion and said "Steady! stay there!"

ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः ।
सूजन्दक्षिणमर्गस्थान्सतर्षीनपरान्पुनः ॥

Standing in the midst of the sages, he, with his power, was like another Creator, and he created a second set of the Great Bear constellations, known as 'the Seven Sages', in the southern part of the heavens

अन्यभिन्द्रं करिष्यामि लोकोऽवा स्थादनिन्द्रकः ।
दैवतान्यपि स कोधात्सर्वं समुपचक्रमे ॥

"I will make another Indra, or let the world be without Indra" Out of anger, he set out to create (new) gods.

तत् परमस्तथान्ताः सर्वामपाः चुरामुदाः ।
विष्णुमिथ महामाममूरुभामय याः ॥

Then were the gods and the demons along with the assemblies of the sages much confounded and they spoke these words humbly to the high souled Vishvamitra

अय राजा मदामाग शुश्रापपरिदितः ।
भवेत् दिप पातु गादस्येष तपोपने ॥

"O blessed one who are rich in virtues ! this king is stricken with his preceptor's curse and he does not deserve to attain with his (stricken) body to Heaven

आदप प्रतिपाय मानूत यतुमुमद ।
स्वगोडस्तु सर्वार्थ्य प्रियद्वारस्य दाभ्यतः ॥
पापस्त्वापि । परिष्वन्ति तिष्ठमपतामि सवदाः ।
महातामि सुराः सर्वे तदनुष्टुपुमदध ॥

"After promising the ascent (to Heaven) I do not like to falsify (my promise). May (this place) be an enduring Heaven (Svarga) to this Trisanku with his (human) body And as long as the worlds endure may these things which I have created remain in their several places! All of you O gods must assent to it.

एवमुक्ताः सुरास्त्वं प्रत्युचुर्मुनिपुङ्गवम् ।
एवं भवतु भद्रं ते तिष्ठन्तवेतानि सर्वशः ॥

Thus requested, all the gods answered the great sage "Let it be so, may you be happy, may these stay in their several places !

अवाकृच्छरास्त्रशङ्कुश्च तिष्ठत्वमरसंनिभः ।
अनुयास्यन्ति चैतानि ज्योर्तीषि नृपसचमम् ।
कृतार्थं कीर्तिमन्तं च स्वर्गलोकगतं तथा ॥

"And may Trisanku, with his head pointing downwards, remain for ever, like unto a god ! and these stars shall accompany the good prince, who has accomplished his object and reached (*Svargaloka*) the heavenly world and attained fame "

विश्वामिनस्तु धर्मतिमा सर्वदेवैरभिषुतः ।
ऋषिभिद्य महातेजा वाढभित्याह देवताः ॥

And the virtuous Visvamitra was praised by all the gods as well as by the sages, the illustrious one (Visvamitra) told the gods "It is well "

ततो देया मदात्माना मुनपव सपौपनः ।
जामुनपयापत सर्वे पश्चस्यान्ते [मराधम] ॥

The gods and the high-souled sages who were rich in austerities returned after the completion of the sacrifice to their several places whence they had come

यिष्यामि नाडपि धर्मात्मा भूपस्तेषे मदात्माः ।
पुण्करेत् [नर्थेष्ट] ददापप्रातानि च ॥

And the virtuous Visvamitra again performed great austerities in the Poshkara country for a thousand years.

अन्यानादेवतास्त्वपास्त्वयै सपः ५८ अधिकीर्ण्यः ॥

All the gods came to him to give him the fruits of his austerities.

अपवीतसुमदातेजा प्रात्या शुद्धिर्विर एषः ।
अपिस्त्वमसि भद्रं ते स्याजित्सः कमभिः शुभैः ॥

The resplendent god Brahma spoke the very sweet words May you be happy you have become a (Rishi) sage by virtue of the pious acts of your own effort.

तसेवमुक्ता देवेशस्थिरिं पुनरभ्यगात् ॥

After telling him thus, the lord of the gods went back again to Heaven.

विश्वामित्रो महातेजा भूयस्तेषे महत्पः ॥

The glorious Visvamitra practised severe austerities again.

ततः कालेन महता मेनका परमाप्सराः ।
पुष्करेषु [नरश्रेष्ठ] स्नातुं समुपचक्रमे ॥

Then, after a great length of time, the excellent celestial damsel, Menaka, came to the Pushkara lake for bathing (in its waters).

तां ददर्श महातेजा मेनकां कुशिकात्मजाः ।
रूपेणाप्रतिमां तत्र मुनिस्ता मिदमब्रवीत् ॥

The glorious Visvamitra (son of Kusika) saw there Menaka who was unequalled in beauty and the sage spoke to her this:

बप्सरः स्थानात् तेऽस्तु यम चेद भमायमे ॥

Nymph! welcome to you live with me here in my hermitage

एतुका मा पराराहा तश्च पासम ग्राकरात् ॥

Thus requested that handsome lady there-upon began to reside there

तपसो द्वि महापिजा यिष्यामि तमुगामाः ।

अहारात्रापदेशेन गताः संयतसरा दश ॥

A great obstacle to the austerities arose indeed to Visvamitra. All ten years passed as if they were a single day

यिनिष्यसमुनिपरा पश्चाता पेन तुष्टितः ॥

The good sage thereafter sighed (with grief) and was afflicted with remorse and regret.

मेनको मधुरैयोपयैविंस्तु य कुचिकात्मजः ।

कौशिकीतीभासात् न त्तेषे छुपायणाम् ॥

After sending Menaka away with sweet words Visvamitra (the son of Kusiks) went to the banks of the river *Kawshik* and practised very terrible austerities (there)

तस्य वर्षसहस्रेण घोरे तपसि तिष्ठतः ।
 उत्तरे पर्वते [राम] सर्वलोकपितामहः।
 अत्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ॥

When Visvamitra had been engaged in terrible austerities for a thousand years in the vicinity of the northern mountain, Brahma, the grandfather of all the worlds, spoke to him who had grown rich in austerities these sweet words

महर्षे स्वागतं वत्स तपसोग्रेण तोषितः ।
 महत्वभूषिभुख्यत्वं ददामि तव सुन्नत ॥

“ Great sage (Maharshi)! Welcome unto you, my dear boy! I am pleased with the severe austerities practised (by you), you who are steadfast in your resolve! I bestow on you greatness as well as eminence among the sages

ब्रह्मणस्त वचः श्रुत्वा प्रत्युवाच महायशः ।
 ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिश्शुभैः ।
 यदि मे भगवानाह वतोऽहं विजितेन्द्रियः ॥

On hearing those words of Brahma, the glorious one (Visvamitra) replied “ If the blessed One gives me the invaluable

status of Brahmarshi (Brahman sage) as the result of my pious achievement is then I have indeed achieved victory over my senses.

तमुखाद्य ततो प्रक्षा न तापत्वं किलेन्द्रियः ।
यत्प्र सुनिश्चार्द्दूल इपुच्छा विविध गतः ॥

Then Brahma told him You have not yet obtained victory over your senses continue striving my good sage! and saying this he left for Heaven

कर्ख्यपादुर्निपलन्वो धायुमसोऽचरतपः ।
घर्मे पश्चतपा भूत्वा धर्मस्थाकाशोस्यपः ।
शिशिरे सलिलस्यापी राघवानि तपाधनः ॥

Then with arms uplifted and without having any support, the sage practised austerities remaining amidst the five hot fires in summer remaining in open space during the rains and remaining plunged in water during nights and days in winter

तस्मिन्तर्नातप्यमाने तु विश्वामित्रे महामुनौ ।
संभ्रमः सुमहानासीत्सुराणां वासवस्य च ॥

When the great sage Visvamitra was practising severe austerities, great commotion prevailed among the gods and Indra

रम्भामप्सरेसः शक्नः सह सर्वैर्मध्येणौः ।
उवाचत्महितं वाक्यमहितं कौशिकस्य च ॥

Indra, with all the gods about him, spoke to the celestial damsel (Apsaras) Rambha words which would benefit him but do harm to Visvamitra (Kausika)

सुरकार्यमिदं एषे कर्तव्यं सुमहत्वया ।
लोभनं कौशिकस्येह काममोहसमन्वितम् ।

“Rambha! this very great work must be done by you for the sake of the gods, namely, the alluring of Visvamitra and confounding him with passion”

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुक्तम् ।
लोभयामास लिलाविश्वामित्रं शुचिस्ति ॥

On hearing (these) words of his (Indra's), she assumed a shape unexcelled in loveliness, and with voluptuousness and sweet smiles she allured Visvamitra

सदाभासस्य तत्कर्म विषाय मुनिपुज्जयः ।

२५० रमां क्रोधसमाविष्टः चारापुकुरिकामज्ञः ॥

The great sage Visvamitra (son of Kusika) knew it to be the work of Indra and, overwhelmed with rage he cursed Rambha.

१६४ अपैषद्वस्तापि शैली स्थास्यसि तुम्हे ।

प्राक्षयस्तुमहीतेन लापोधलसनन्धितः ।

उद्गरिष्यति रस्मे स्था मलापकल्पीष्टाम् ॥

Evil minded girl! you shall remain as a stone (image) for ten thousand years and then a very illustrious Brahmin endowed with powers arising from practised austerities shall O Rambha, save you who are afflicted by my wrath.

स्थ्य द्वापेन महाता रमां शैली तदाऽनिधत् ॥

Because of his heavy curse Rambha then and there became a stone (image).

तविद्वावद्धि मे प्राप्तं ब्राह्मणं तपसाऽऽजीतम् ।
 अनुच्छृसभभुजा नस्तिष्ठेयं शाश्वतीः समाः ।
 एवं चकाराप्रतिमां प्रतिश्वां [रधुनन्दन] ॥

“Till Brahmanhood is verily acquired by practice of austerities and is attained (by me), I shall remain steadfast without breathing and without eating for never-ending years” He made an unique vow to this effect

तस्य वर्षसहस्रस्थ व्रते पूर्णे महाव्रतः ।
 भोक्तुमारब्धवानन्नं तरिगत्काले [रघूरम] ।
 इन्द्रो द्विजातिर्भूत्वा वं सिद्धमधमयाचत ॥

When the thousand years were over and the vow fulfilled, he was about to take food. Just at that moment, Indra came as a Brahmin and begged of him the food that was ready

निश्चेषितेऽन्ने भगवानभुत्वैव महाव्रताः ।
 न किञ्चिदवदद्विष्टं मौनव्रतमुपास्थितः ॥

When nothing was left of the food, the holy one (Visvamitra), who had practised

great austerities, said nothing to that Brahmin and he undertook a vow of silence.

मय धर्मसहस्र षै भोद्भुषभुनिपुक्षवः ॥

Then for a thousand years the good sage did not breathe at all

ततो देवास्त्वं न अध्यवः पश्चोत्त्वाराक्षसाः ।
भोद्भुषभुनिपुक्षवः ॥

Then were the gods and the Gandharvas and the Pannagas and the Urugas and the Rakshasas dumbfounded by his effulgent splendour and they told Brahma, the grandfather (Pitamaha)

न दीपते यदि त्वस्य मनसा यदभीचितम् ।
विनाशयति वैकाशम् तपेसा सचराचरेम् ॥

If this person be not granted the desire of his heart he will destroy by means of his austerities the three worlds together with all things therein both animate and inanimate.

वुद्धिं न कुरुते यावन्नाशो देव महाद्युतिः ।
 तावत्प्रसाद्यो भगवान्निरूपो महाद्युतिः ।
 देवराज्यं चिकीर्षेत् दीयतामस्य यन्मतम् ॥

"O Lord! Before this glorious person thinks of annihilation, he must be propitiated, for, the holy one is the glorious Fire incarnate

"If he desire the kingship of the gods, let what he desires be granted"

ततः सुरगणाः सर्वे पितामहपुरोगमाः ।
 विश्वामित्रं महात्मानं वाक्यं मधुरमनुवन् ॥

Then all the hosts of divine beings, followed by Brahma (the grandfather), spoke these sweet words to the high-souled Visvamitra

ब्रह्मर्षे खागतं तेऽस्तु तपसा स्म सुवोपिताः ।
 ब्राह्मणं तपसोग्रेण प्राप्तवानसि कौशिक ॥

"O Brahmarshi! Welcome unto you We are very pleased with your austerities O Visvamitra (Kausika)! you have through severe austerities, obtained Brahmanhood

पितामहपूर्वः थुद्या सर्वेषां च दिग्बोक्तसम् ।
ऋत्या प्रणाम मुद्रिता व्याजदार मदामुनिः ॥

Hearing the words of Brahma (the grandfather) and of all the gods (residents of Heaven) the great sage rejoiced and made his obeisance (to them) and said

धात्र्यप्य यदि म प्राप्तं पदाभ्यं यरयन्तु माम् ।
प्रक्षुपुत्रा पसिष्ठा मामेष पदतु देष्टाः ॥

If Brahmanhood is attained by me let the Vedas accept me O Gods! And let Vasishtha the son of Brahma say of me It is even so

ततः प्रसादिता देष्टेष्टसिष्ठा जपतां घरः ।
सर्व्य धकारं प्रदर्शितं रथमस्तियति चात्रवीष् ॥

Then besought by the gods the Brahman sage Vasishtha who was first among those who offer prayers became a friend and said Let it be so"

प्रक्षर्षिस्त्वं न सन्देहः सर्वं संपत्स्यते तव ।

इत्युत्तमा देवताश्चापि सर्वा जग्मुर्यथागतम् ॥

"You are a Brahman sage (Brahmarishi), no doubt, everything will become possible for you." So declaring, all the gods went back whence they came.

विश्वामित्रोऽपि धर्मत्मा लब्ध्वा ब्राह्मण्यमुच्चमम्।
शुतकामो महीं सर्वीं चचार तपसि स्थितः ॥

And the righteous Visvamitra, who was firm in practising austerities, having obtained supreme Brahmanhood, travelled all over the earth, with his longing satisfied.

अर्थः

॥ अस्त्राणि ॥

SAKUNTALA

— —

[The story of Sakuntala is condensed in Sri Vyasa's own words from the Adi Parvan chapters 89-100 of the Maha bharata. The reader will note that Kalidasa's famous play differs in many respects from this plain unvarnished tale whose purpose is to emphasise the prime duty of speaking the truth and of keeping promises solemnly made. There are a few super-natural occurrences in this epic version: the inordinately long time that sage Karna takes to gather fruits which allowed his daughter soops to enter into a Gandharva marriage with Dushyanta; the duration of Sakuntala's pregnancy which lasts three years and the asarini voice from the sky testifying in favour of Sakuntala but they do not in any way affect either the simple beauty of the tale or its central purpose of pointing a moral.]

The asarini voice is the Indian poet's way of emphasising the truth that God speaks to us through the voice of conscience.]

पौरवाणं वंशकरो दुष्यन्तो नाम वीर्यवान् ।
चतुर्भागं भुवः कृत्स्नं यो भुङ्गे मनुजेश्वरः ॥

The valiant Dushyanta was the founder of the line of Paurava kings , he, the lord of men, enjoyed the entire fourth share of the earth's produce

स कदाचिन्महावाहुः प्रभूतबलवाहनः ।
निर्ययौ परमप्रीत्या वनं मृगजिघांसया ॥

Once upon a time, that strong-armed one, accompanied by a big army and many chariots, started in great joy for the forest to hunt the deer.

चचार स विनिमन्त्रै वन्यांस्तत्र मृगद्विजान् ॥

And he wandered there, killing the animals and birds of the forest

मृगाननुचरन्वन्याऽश्रमेण परिपीडितः ।
मनोरमं महेष्वासो विवेश वनमुत्तमम् ॥

Overcome with exhaustion, in tracking the animals of the forest, the great Bowman entered a most lovely grove

तमायम भगवत् पा॑द्यपस्य मदामनः ।
पलकू॒ष द्वीपपत्त्या मालि पा॑रम्पतीरया ।
नरनारायणस्याम गङ्गापथापशामितम् ॥

Therein was the hermitage of the high souled Bhagavan Narayana beautified by the Malini with its lovely banks and islands as the hermitage of Nara and Narayana is beautified by the Ganges

आसाय राजलिङ्गानि साऽपनीय नपापिः ।
पुरादिवसदायव्य स यिषेशारिषा ग्रुमम् ॥

Reaching (that place) the king took off the emblems of royalty then he (the destroyer of foes) entered that blessed place accompanied by his (Porohita) priest.

साऽपन्यमानकामूर्खि दूध्य दृष्टा तथाऽऽधमम् ।
तथाच ए॒द्युच्चैर्दन भनाद्यन्तिष्ठ

Not finding the sage and seeing that the hermitage was empty he called aloud "Who is here? as if causing the forest to resound

श्रुत्वा ऽथ तस्य तं शब्दं कन्या श्रीरिव रूपिणी ।
निश्चकामाश्रमात्सातपिसीवेषधारिणी ॥

Then, on hearing his voice, a maiden, lovely like (the Goddess) Lakshmi, attired in the garb of an ascetic, came out of that hermitage

सा तं हृष्टैव राजानं सर्वलक्षणपूजितम् ।
यथावदर्चयित्वाऽथ पृष्ठा चानामयं तदा ।
उवाच स्मयमानेव किं त्वं कार्यं चिकीर्षसि ॥

As soon as she saw that king blessed with all auspicious (*Lakshanas*) marks, she paid him due reverence, and then she made enquiries about his welfare and asked him, as if gently smiling "What is it you desire to be done ?"

तामवृत्तिवो राजा कन्यां मधुरभाषिणीम् ।
दुष्यन्त इति मे नाम सत्यं पुष्करलोचने ।
आगतोऽहं महाभागमृषि कण्वमुपासितुम् ॥

Then the king told that maiden of sweet speech "O girl with eyes like blue lotuses, in truth, my name is Dushyanta I came to wait upon the blessed sage Kanya."

चकु न्तः । —

गता पिता मे भावा कलान्यादतुमाभमात् ।
भृष्टं समतोसस्य द्रष्टासेनमुपापतम् ॥

SAKUNTALA —

My father the holy one has gone out
of the hermitage to gather fruits Please
wait for a while and you can see him
return."

पता —

फास्य कस्यासि भुव्याणि किमर्थं चागता यनम् ।
दर्शनादेष दि श्रुमे व्यया मेऽपद्व मनः ।
न मेऽन्यत्र लभियाया मनी जातु भ्रपतते ॥

THE KING —

Who and whose are you lady with
lovely hips? And for what purpose have
you come to the forest? My mind has
indeed been carried away by you good
lady at the mere sight of you And it
never dwells on one who is not a
Kshatriya lady"

शकुन्तला

कपवर्स्यादृं भगवतो दुष्यन्त दुहिता मता ॥

SAKUNTALA

"I am regarded, O Dushyanta, as the daughter of Bhagavan Kanva"

राजा

ऊर्ध्वरेता महाभागे भगवान् लोकपूजितः ।
कयं त्वं तस्य दुहिता संशयो मे महानिह ॥

THE KING

"Good lady, the Bhagavan who is revered by the world is (*Urdhva-reta*) a life-long celibate. How can you be his daughter? I doubt it very much"

शकुन्तला

ऋषिः कश्चिदिहानभ्य मम जन्माभ्यचोदयत् ।
तस्मै प्रोवाच भगवान् यथा तञ्छणु पाथिव ॥

SAKUNTALA —

A certain sage came here and enquired about my birth. O king, listen to what the Bhagavan told him.

तप्यमानः किं पुरा विष्वामित्रो महापः ।
क्षुशूरा ताप्यामास शक्ति क्षुर्गाणेष्वरम् ॥

When Visvamitra of high austerities was practising penance long ago he deeply pained Indra the lord of all the gods

भीतः पुरद्वरस्तसा नमेनकामिदमध्यीत् ।
विष्वामित्रस्तुर्धर्म उमे तप्यसि धरते ।
चर तस्य तप्यायिम तप्यस्तु नियतय ॥

Afraid of him Indra spoke this to Menaka The imperturbable Visvamitra is engaged in severe penance Cause hindrance to his austerities and turn him away from his penance

तथेत्युच्या ययौ साऽथ माकीदपिलिद्धि ।
तस्या कृपयुषान् रघुा स सु कामधरा गतः ॥

Saying So be it she went away and then appeared sporting in the presence of the sage. On seeing the excellences of her form he was overpowered by desire

जनयामास स मुनिर्मेनकायां शकुन्तलाम् ।
 जातमुत्तर्ज्य तं गर्भं मेनका भालिनीमनु ।
 कृतकार्या ततस्तूष्मगमच्छक्षसंसदम् ॥

“The sage begot Sakuntala of Menaka
 Her task accomplished, Menaka left the
 new-born baby beside the Malini, and
 thence returned quickly to the court of
 Indra

उपस्थ्रुं गतश्चाहमपश्यं शयितामिमाम् ।
 आनयित्वा ततश्चैनां दुहितृत्वे न्यवेशयम् ॥

“And I went there to bathe and saw
 this child laid on the ground And
 bringing her thence, I adopted her as
 my daughter

निर्जने तु वने यस्माच्छकुन्तैः परिवारिता ।
 शकुन्तलेति नामास्याः कृतं चापि ततो मया ॥

“And as she was tended by young
 birds (*sakuntas*) in that uninhabited forest,
 the name ‘Sakuntala’ was given to her
 by me”

प्रथमाचष्ट पृष्ठसन् मम जन्म भदर्पये ।

सुता कृष्णस्य मामेष विद्धि त्वं मनुष्माधिप ॥

Thus he spoke to that great sage of my birth when questioned about it. Thus know me O lord of men to be the daughter of Kanya.

DUSHYANTA —

क्षुध्यक राज्ञपुत्री स्व यथा कर्त्त्यापि भाष्यते ।

मार्यो मे भव क्षुध्यापि सर्वं राज्य तथास्तु मे ।

गान्धर्वेण विवाहेन गान्धर्वीः ओषु उच्यते ॥

DUSHYANTA —

Good lady from what you say it is very clear that you are a king's daughter Lady of lovely hips be my wife let my entire kingdom be yours let us wed according to the Gandharva form of marriage Gandharva is declared to be the best form.

शकुन्तला

पिता हि मे प्रभुर्नित्यं दैवतं परमं भम ।
यर्हौ मां दास्यति पिता स मे भर्ता भविष्यति॥ ॥

SAKUNTALA

" My father, certainly, is my master and is ever my supreme deity He on whom he bestows me, shall be my husband

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

पुतस्तु श्वाविरे भावे न स्त्री स्वातन्त्र्यमर्हति ॥

" The father protects one during infancy, the husband when one is in the prime of life and the son when one has attained to old age A woman can have no independence

अमन्यमाना राजेन्द्र पितरं मे तपस्विनम् ।

अधर्मेण हि धर्मिषु कथं वरमुपास्सहे ॥

" Without paying regard to my saintly father, O best of kings, how can I, contrary to Dharma, accept a bridegroom, O most virtuous one! "

DUSHYANTA —

आत्मना प खुपात्मैप निरात्मैर ग्रात्मनः ।
आत्मतेपात्मनो दान प तु मदसि धमतः ॥

DUSHYANTA —

" Oneself only is ones kith and kin
and oneself only is the refuge of oneself
According to Dharma you can make a
gift of yourself by yourself "

SAKUNTALA —

यदि धमप रभवेर यदि धार्मा पशुमम ।
प्रदाने पौर्वप्रदेष्टु शृणु म समय प्रमा ॥

SAKUNTALA —

If this indeed is the path of Dharma and
if I have power over myself listen O Lord
to the stipulation attached to (my) gift
(of myself) O best of the Paurovans!

मयि जायेत यः पुत्रः स भपेत्पदमन्तरः ।
युधराजा भद्राराज सत्यमेतद्यदीमि ते ॥

" The son who may be born of me shall
become your successor O great king he
shall be the Crown Prince (Yuvrāja)
What I tell you now is immutable

वैवाहिकीं फ्रियां सन्तः प्रशंसन्ति प्रजाहिताम् ।
लोकप्रवादशान्त्यर्थं विवाहं विधिना कुरु ॥

"Good people praise the observance of the marriage rites as conducive to the welfare of the progeny. For the sake of allaying the talk of people, duly perform the marriage rites."

एवमस्त्वति राजर्षिस्तामनिन्दतगामिनीम् ।

पुरोहितं समाहूय खृतकौतुकमङ्गलः ।

जग्रह विधिवत्पाणात्मुवास च तथा सह ॥

'So be it', said the royal sage to that lady whose conduct was above reproach, and, fetching the priest, he performed the auspicious wedding ceremony, and took her by the hand, according to the prescribed rule, and stayed with her

प्रेषधिष्ये तवार्थाय वाहिनीं खृतमागद्यः ।

सर्वमङ्गलसत्कारैः प्राप्यधिष्ये नृपात्मजे ॥

"I shall for your sake send my army together with bards and soothsayers, and, with all auspicious rites of welcome, I shall receive you, O princess!"

इति तस्याः प्रतिश्रुत्य प्रविवेश स्वकं पुरम् ॥

Having assured her thus, he returned to his city.

ततो मुहूर्ते याते तु कपिदोउप्पाखममानमध् ।
चक्रास्त्वा च पितृ द्विपा नोपवगाम रम् ।
स तदा श्रीकिंव इष्टा अपिक्षा मत्पमापत ॥

Then after an hour had passed Kanva returned to the hermitage and Sakuntala did not, on account of her shyness, go near her father. Then that sage seeing that she was shy spoke to her

सर्वीषेष च दीर्घायुः पुरेष मविता न च ।
सूच कथपप रम्भोरु मा त्राच च मकाध्यप ॥

Longlived one! you are indeed shy and not as before. Tell me girl what happened. And do not entertain any fear

ततः छज्जात्पित्र्युभा सर्वीषोवाच काश्यपम् ॥

Then with great difficulty that lady loverlier on account of her modesty told (Kasyapa) Kanva

तात सर्वे तु प्रूप दिव्यपक्षामेष पश्यसि ।
अभय कर्मिपक्षुमेष प्रसाद कर्तुमद्देसि ॥

Father in your divine wisdom you see all that has happened. Upon the Kshatriya family you must bestow favours and freedom from (all) fear

Then (Dharmatma Kasyapa) the virtuous
 Kanva knew everything by means of
 divine vision and after considering that
 it accorded with the best Dharma and that
 Dushyanta's mind had not swerved from
 Dharma he touched her for her purification
 saying thus What has been done
 ignoring me by you of royal lineage
 today this union with a man is not
 a breach of Dharma Lucky girl there
 is no cause for fear do not grieve.
 What has been done is quite the proper
 thing The Gandharva marriage is said to
 be the best for Kshatriyas especially when
 it has been done according to the
 prescribed rites You will have a goodly
 son Dushyanta the best of men is a
 high souled and virtuous person (*Dharmatma*)
 Your son will be born a great soul and his
 fame will be great My lovely girl for
 your sake I am only pleased with him
 From today you are the queen of the
 great Dushyanta Adopt that mode of life
 which is the mode of life of chaste
 wives devoted to their husbands

स्पृष्टमात्रे शरीरे तु परं हर्षमवाप सा ॥

At the mere touching of her body (by the sage), she was transported with great joy.

प्रतिक्षाय च दुष्यन्ते प्रतियाते दिने दिने ।
गर्भश्च वृद्धे तस्यां राजपुत्र्यां महात्मनः ॥

After Dushyanta had made the promise and left the place, the child of that hero grew day by day in the womb of that princess

दिनान्पक्षानृतून्मासानयनानि च सर्वशः ।
गण्यमानानि खण्डिणि व्यतीयुस्त्रीणि [भारत] ॥

Days, fortnights, seasons, months, and half-years three years in all elapsed even as they were counted (by Sakuntala, day after day).

त्रिषु वर्षेषु पूर्णेषु प्राजायत शकुन्तला ।
जाते तस्मिन्नन्तरिक्षात्पुष्पवृष्टिः पपात ह ॥

When three years were completed, Sakuntala gave birth (to a son), when he was born, a rain of flowers fell from the sky

॥४५॥ भिरुत्तम् द्युर्लभं देवैः नन्दमेवुपाख इ ।
शकुन्तले तय सुतम्भ्रय यती मधिष्ठति ।
वह तेजस्य रूप च न सम भुषि केनवित् ॥

While the gods were there singing sweetly
Indra spoke in blessing Sakuntala
your son will become an emperor His
form strength and splendour would not be
matched by anybody in this world "

॥४६॥ शकुन्तला य लभेत्या पर दृपमपाप सा ॥

When Sakuntala heard it she was
transported with great joy

जातकमार्दिसंहारै पृथिव्यापुण्यपती यरः ।
दस्याय कारयामास स तनात् व्यवर्धत ॥

Then Kanva, the best of virtuous men
caused the performance of the holy rites
(Samskaras) beginning with Jatakarma (the
ceremonials at the time of birth) for that
child and the child grew up quickly in
that place

ऋषेर्भयात् दुष्यन्तः सरनैवाद्वयत्तदा ।

गते काले तु महति न ससार तपोधनम् ॥

At first, on account of fear of the sage, Dushyanta, even though he remembered her, did not send for her, and when a long period of time had elapsed, he forgot the hermit-girl.

षड्बृषेषु ततो वालो व्याघ्रान् सिंहान् चृकांस्तथा ।

बलाद्वजाभ्यां संगृह्य बलवान् संनियय च ।

बध्वा चृक्षेष्वाश्रमस्य क्रीडन्त्सु परिधावति ॥

Then, when six years old, the boy caught forcibly with his arms tigers, lions and also wolves, and being strong, he kept them in restraint, tying them to the trees of the hermitage, and gambolled with them in sport.

ततोऽस्य नाम चकुस्ते कणवाश्रमनिवासिनः ।

कण्वेन सहिताः सर्वे दृष्टा कर्मातिमानुषम् ।

अस्त्वयं सर्वदमनः सर्वे हि दमयत्यसौ ॥

Then all the residents of the hermitage of Kanva, along with Kanva, saw the superhuman doings of that child, and

they gave him a name May this child be called (Sarvadaman) All tamer for he is able to control everything "

स सर्वदमना नाम पुमारसमप्रवत् ।

प्रिकुमेषोऽग्रसा धैय पलेन च समिप्यतः ॥

That child obtained the name Sarvadaman And he was full of valour energy and strength

अप्रेपपति कुप्यन्ते चिन्पासमिदुवाम् ।

चकुन्तला समाहृष्ट कुप्या यथनमपवीतु ॥

As Dashyanta did not send for her Kanya summoned Sakuntala who was overwhelmed with care and spoke these words

पात्पाऽऽराध्य राजाम कुप्यन्ते दितकाम्पयत् ।

दीप्यन्ति यौपराम्पर्यं द्वृप्रीतिमपाप्स्यस्मि ॥

Go and serve the king Dashyanta desirous of doing him good You will obtain satisfaction on beholding Dashyanta's son on the throne as the Crown Prince

एवमुक्ता सुतां तत्र पौत्रं कण्वोऽभ्यभाषत ॥
परिष्वज्य च वाहुभ्यां मूर्ध्युपात्राय पौरवम् ।

After speaking thus to his daughter, Kanya addressed his grandson the Paurava prince, clasping him in his arms and smelling his head caressingly

सोमवंशोऽस्त्रो राजा दुष्यन्त इति विश्रुतः ।
तस्याग्रमहिषी चैषा तव माता शुचिवता ॥

“Born in the lineage of the Moon is the famous king Dushyanta And this, your mother, pure and of righteous conduct, is his foremost queen

गन्तुकामा भर्तृपार्व त्वया सह सुमध्यमा ॥

“This lady of slender waist desires to go along with you to her husband's side

गत्वाऽभिवाद्युराजानं यौवराज्यमवाप्स्यसि ॥

“Going there and making obeisances to the king, you will obtain the status] of Crown Prince

पितृपैताम् राज्यमा तिष्ठस्व स्थमावतः ।
वस्मिन्काले स्थपत्यस्यो मामनुराम् पौर्ण्य ॥

May you as is proper attain to the kingdom of your father and grandfather and then when you are established in your own kingship O Paurava remember me."

अभिष्वाच मुमेः पादो पौरसा धर्मप्रमथवीत् ।
ैष पिता मम विमर्शं त्वं माता स्थ न विक्ष मे ।
न चाभ्य पितृ मन्ये त्वामूले मु भवावपः ।
सद्य चुद्य गण पुण्यमिदं लाके परम्पर च ।

एकुञ्जला भर्तकामा स्वयं यातु धर्थेऽपाः ।
अह चुशूपणापरा पादमूले पक्षामि थः ॥

The Paurava prince fell down in reverence at the feet of the sage and spoke these words. You are my father O Brahmin sage you are my mother and my refuge also Performer of great penances! I do not think of any other except you as my father Service to you is holy in this world and in the world hereafter Let Sakuntala, desirous of her husband go as she pleases. I shall remain here where your feet rest, fully engaged in attendance upon you.

कप्तवः

दौहित्रो मम पौत्रस्त्वमिलिलस्य मदात्मनः ।
शृणुष्व वचनं सत्यं प्रवर्वीमि तवानव ॥

KANVA

" You are my daughter's son and the son's son of the great Ilila Listen to my words, I speak the truth to you, O blameless one!"

अभिवाधं सुनेः पादौ गन्तुमैच्छत् स पौरवः ।

That Paurava prince bowed at the feet of the sage and agreed to start.

शकुन्तला च पितरमभिवाधं कृताञ्जलिः ।

प्रदक्षिणीकृत्य तदा पितरं वाष्यमवर्वीत् ॥

And Sakuntala, with palms folded in adoration, bowed to her father, and, after going round him in *pradakshina* spoke these words

अशानान्मे पिता चेति दुष्टां वाऽपि चानृतम् ।

अकार्यं वाऽप्यनिपुं वा क्षन्तुमर्हति तन्मवान् ॥

"On account of my ignorance and regarding you as my father, whatever harsh or false words I have spoken or whatever acts improper or against your wishes I might have done, honored Sir, you must forgive all"

मनुष्यमापात् च वृत्तिर्थं प्रवर्षयत् ॥
And before him on the sage Kanta too
set fall some tears.

भूमेण वायुमैपादं चात् । वृष्टि वा वृष्टि ।
दाम्नां च वायुमाप्य च । व्यादिदमृदित् ॥

Then calling to his wife the one who feed
on water alone and then who feed on air
alone and those who feed only on dry leeks
and those who have controlled their senses
and grown thin and emaciated he spoke
this with feeling.

मया तु महिना निषय पम् पुर्वा पालिका ।
यसे जाता तिर्यक् एव स एव जाहीरि किं इति ॥

"My same worthy daughter has ever been
fondled by me. She was born in the
forest and she grew here and he knows
nothing (of the world) at all."

भूमित्तु पाता सर्वतीपति उत्तिपातिपद् ।
प्रतिदानं पुरुषं वहा वसुगतिपद् ॥
तप्त वहसमाप्ति निपत्य तप्तिपदः ।

"Let her be led by you all from this
hermitage to that wretched residence the
excellent city of Pratishthana at the con-
fluence of the Ganges and the Jamuna.
On reaching that confluence there you
may return O sages!"

तथेत्युक्ता च ते सर्वे प्रान्तिष्ठन्त महौजसः ।

शकुन्तलां पुरस्कृत्य दुष्यन्तस्य पुरं प्रति ॥

Saying 'So be it', all those illustrious sages left for Dushyanta's city with Sakuntala before them

ते वनानि नदीः शैलान्गात्वा चैव गतश्रमाः ।

शनैर्मध्याहवेलायां प्रतिष्ठानं समाययुः ॥

Crossing the forests, rivers, and hills, they felt tired, and slowly at noon-tide they reached Pratishthana

तस्मिन्नगरमध्ये तु राजवेष्म प्रतिष्ठितम् ॥

तस्य मध्ये सभा दिव्या नानारत्नविभूषिता ॥

And in the centre of that city was the royal palace located In the middle of that palace was a celestial hall decorated with a variety of gems

तस्यां सभायां राजर्पिः सर्वलिंकारभूषितः ।

संस्तूप्यमानो राजेन्द्रः सूतमग्धवन्दिभिः ॥

सुखासीनोऽभवद्वाजा तस्मिन्काले महर्षयः ।

शकुन्तानां स्वनं श्रुत्वा निमित्तशास्त्रवलक्षयन् ॥

रामु न्ते निमित्तानि रामनानि सर्वत नः ।
 कायमिद्दि पद्मोते प्रय राजी भविष्यति ॥
 अस्मित्तु दिप्ते पुत्रा पुत्रराजा भविष्यति ।
 पुत्रं राजनाम + तप्तमिति राजनम् ॥
 एमिष्यामा यते तप्तमात्रमाप्यमुत्तमम् ।
 पप्मुत्त्वा मुनिमाणाः प्रतिशेषमुपर्याप्तम् ॥

In that hell was the royal sage adored with all ornaments that best of kings was praised by the bards and soothsayers (the Sutas the Magadhas and the Vandas) the King was sitting there in comfort when the great sages heard the chirps of young birds and being well versed in augury noted them Sakuntala these auguries are auspicious to us They tell us that our task will be accomplished You shall soon become the queen and even today your son will become the Crown Prince (Yavatraja) It is ordained that there should be no entry into cities (by ascetics) So we go back to the forest at the confluence of the Ganges and the Jumna" So saying the group of sages returned as they came

गतानुनिगणान्वृष्टा धृतिमालम्ब्य दुःखिता ।
पुत्रेणैव सहायेन सा जगाम शनैश्चनैः ॥

Seeing the groups of sages go away,
she gathered courage, though sad at heart,
and proceeded, by slow steps, accompanied
only by her son

अदृष्टपूर्वन्पश्यन्वै राजमार्गेण पौरवः ।
हर्षप्रासादचैत्यांश्च सभा विस्मयमागतः ॥

That Paurava prince walked along the
royal highway, seeing things not seen (by
him) before, palaces, mansions (terraces),
temples and halls, and he was struck
with wonder

सर्वे ब्रुवन्ति तां दृष्टा पञ्चाहीनामिव श्रियम् ।
पुनःपुनरवोचंस्ते शाकुन्तलगुणानपि ॥

Everyone said on seeing her “She is
like (the Goddess) Lakshmi without the
lotus”, and again and again, they praised
the excellent qualities of Sakuntala’s son
also

सिद्धारस्फः सिद्धयुक्तः सिद्धिनि न तमा म्ययम् ।
प्रागलक्षणं पुरुषं वृत्तीद्यास्य लक्ष्यते ॥

His chest is like a lion's. He has a lion's strength and a lion's gait. He has the distinguishing marks of a king (on his person). The grace of royalty is seen in him.

भाकारेण च क्षेपेण वार्णिरेण ॥ पि सेजसा ।
शुभ्यन्तेन समा द्वेष फल्स्य पुन्ना भविष्यति ॥

"In form and appearance and even in the shape of his body and in splendour this person is equal to Dasavyanta. Whose son may he be?"

एष श्रुपत्वस्थस्थेदा अनुजामुः राकुतलाम् ।
पौराणा तदूचः युध्या दूर्घामूर्ता चापुतली ॥

So saying they followed affectionately behind Sakuntala. Hearing those words of the citizens, Sakuntala remained silent.

यस्मद्वार समासाद्य पिट्ठा । सा भूपात्मजा ।
अभिष्टृप्य च पुनाम यदिता सा प्रयेतिता ॥

On reaching the door of the palace that princess became agitated and confused. She was announced to the king by persons running up to him and she was asked to go in.

पूजयित्वा यथान्यायमवशीत्तं शकुन्तला ।

अभिवाद्य राजानं पितरं ते दद्रवेतम् ।

एवमुर्खा सुवं तत्र लज्जान्तमुखी स्थिता ॥

After rendering him due obeisance, Sakuntala said "Bow down to the king, your father, who is firm in his resolve" So telling her son, she stood there with her face bent down in modesty.

स्तम्भमालिङ्ग्य राजानं प्रसीदस्वेत्युवाच सा ॥

She clung to a pillar and told the king "Be gracious (to me)"

शकुन्तलोऽपि राजानमभिवाद्य कृताञ्जलिः ।

हर्षेणोत्कृष्टनयनो राजानं चात्मवैक्षत ॥

And the son of Sakuntala bowed to the king with his palms folded in adoration and looked at the king with eyes which were wide open with rapturous delight

दुष्यन्तो धर्मशुद्धा तु चिन्तयन्तेव सोऽव्रवीत् ॥

And Dushyanta, after considering the proper course of conduct (Dharma) and thinking about it, said

किमागमनकार्ये ते श्रूद्धि स्वं परखर्जिति ।

करिष्यामि म सन्देशः सपुत्राया विशेषतः ॥

Tell me fair lady what the object of your coming is. Without doubt, I shall do what you desire me to do especially as you are the mother of a son.

साकुण्ठला —

मसीधस्वं भवाराय धर्मामि पुण्योत्तमं ।

एष पुत्रो हि ते राजन् मन्त्रुत्पत्ता परम्परै ॥

वस्माल्पुत्रं चया राजन्यौवराज्येऽमिपित्यथाम् ।

मया धमाणमे पूर्वं कृपस्त्वं समयस्त्वया ॥

वत्यं स्मर भवापाहो कपवायमपदे प्रति ॥

SAKUNTALA —

Mighty king, be gracious O best of men I shall tell you. This is indeed your son O king born of me O destroyer of enemies. Therefore O king let your son be crowned by you as the Crown Prince That is the promise made by you when long ago you met me O mighty warrior remember what happened in the hermitage of Kanya.

स धारयन्मनस्येनां सपुत्रां सस्मितां तदा ।
तदोपगृह्य मनसा चिरं सुखमवाप सः ॥

Then thinking deeply in his mind about her and her son and her smile and, convinced of the truth in his mind, he was happy for a long while

सोऽथ श्रुत्वा उपि तद्वाक्यं तस्या राजा स्वरन्नपि
अवशीष्ट सरामीति त्वया भद्रे समागमम् ॥

And then, although he heard that speech and although he remembered her, the king said "I do not remember, good lady, my meeting you"

एवमुक्ता वरारोहा ब्रीडितेव मनरिवनी ।
सा मुहूर्तमिव ध्यात्वा दुःखामर्षसमन्विता ।
भर्तारमभिसंप्रेक्ष्य यथान्यायं वचोऽव्रवीत् ॥

Thus addressed, that beautiful lady was somewhat abashed, but being noble, considered it deeply for a while, and, overwhelmed with sorrow and anger, looked at her husband and spoke these words with due propriety

जाननपि मद्वराज प स्मादेप ममाप्यमे ।
म आमामीति मित्राद्यु यथाऽस्याः प्राप्तुं तजापा ॥

"Mighty king even after knowing every thing why do you speak thus and say Without a doubt I do not know even as an ordinary rustic would say

तस्य से हृष्य पेद सर्वस्त्रियानुत्तम च ।
साक्षि । एव कल्पायमात्रमात्मप्रमन्यसे ॥

Your heart knows of the truth and the untruth You are indeed showing disrespect to the auspicious all witnessing soul.

मन्यसे पापकृ छरपर न पश्यदेहि मामिति ।
पितृमिति धैर्यम दपाम पश्येयास्त्रपूर्यरा ॥

When committing a sin you imagine Nobody knows me But the gods know it as well as that Person who dwells within (you).

गती रूप च चर्णा च भावती उक्षणानि च ।
पितृणां वानि दद्यन्ते पुत्राणा भवति तानि च ॥

"Gait, appearance gesture and movement of limbs curls and marks or indications—those characteristics that are seen in the fathers are found in the sons

स त्वं सूनुमनुप्राप्तं साभिलापं मनरिवनम् ।
प्रेक्षभाणं कटाक्षेण किमर्थमवमन्यसे ॥

“ Why do you disregard your son who has come to you, who is full of affection for you, who is noble minded and who is looking at you from the corners of his eyes ?

त्वदङ्गेभ्यः प्रसूतोऽयं पुरुषात् पुरुषः परः ।
सरसीकामलेऽऽत्मानं द्वितीयं पश्य ते लुतम् ॥

“ This person is born of your limbs, a man from a man Behold your son as your second self, your reflection, as it were, in the clear waters of a lake

मृगापकृष्टेन हि वै मृगयां परिधावता ।
अहमासादिता राजन् कुमारी पितुराश्रमे ॥

“ When, O king, in the quick pursuit of an antelope you were riding fast, I, a maiden in my father's hermitage, came into your hands.

गा धर्मेण विपादेन विचिना पापिमपदीः ।

And you clasped my hand according to prescribed rites in the Gandharva form of marriage.

साऽह कुल च शोल च सत्यपादित्यमात्मनः ।

स्यधर्मे च पुरस्तथ रथामघ शरण गता ॥

I have now come to you for refuge placing reliance on (the nobility of) your family good conduct, truthfulness and (your adherence to) your own Dharma.

तस्माद्बाद्विसि सभुव्य परिष्यप्तुमुपभिताम् ।

काम लैया परिष्यका ॥ मिष्याम्यदमायम् ।

इमं यात्र तु सत्यधु नादस्पातमजमात्मना ॥

Therefore after making a promise you may not abandon her who attends on you well abandoned by you I may go back to the hermitage But this child your son you cannot, on your soul reject.

दुष्यन्तः

जातिश्चापि निकृष्टा ते कुलीतेति विजल्पसे ।
अश्रद्धेयमिदं वाक्यं गच्यतां यत्र चेष्टसि ॥

DUSHYANTA

"Your birth is of the lowest and you prate that you are of noble birth I do not believe these words You may go where you please"

शकुन्तला--

ममैवोद्विच्यते जन्म दुष्यन्त तव जन्मतः ।
क्षितौ चरसि राजस्त्वमन्तरिक्षे चरास्यहम् ।
आवयोरन्तर पश्य मेरुसर्षपयोरिव ॥

SAKUNTALA

"My birth is indeed superior to your birth, O Dushyanta You walk on the earth, O king, I move about in the sky Look at the difference between us, as between the Meru mountain and a mustard seed.

विरूपो यावदादर्शे नात्मनो वीक्षते मुखम् ।
मन्यते तावदात्मानमन्ये भ्यो रूपवत्तरम् ॥

"As long as an ugly person does not look at his own face in a mirror, so long does he consider himself as being more handsome than others

सर्वपेत्राधिगमन सपतीपविगादम् ।

सत्यस्यैष च राजेन्द्र फला मादति पाडशीम् ॥

"Studying all the Vedas or bathing in all the holy waters is not worth O best of kings even a sixteenth part of the merit of speaking the truth

न हि तीव्रतरं पापमनुतादिद विद्ययते ।

No sin is known to be more deadly than untruth

एव सत्यं परो धर्मः सत्याच्च समयः परः ।

मा त्याक्षः समयं एवं सत्यं सहजतमनु ते ॥

Truth is the highest Dharma O king
Keeping the plighted word of a stipulation
is higher than truth Do not O king
break the plighted stipulation May truth
be coupled with you.

अनुत्थेत् प्रसहस्रे अद्यासि न चेत्यप्यम् ।

भसाक्षिणी भन्दमा ॥ गमिष्यामि यथा गतम् ॥

If your association be with untruth
and if you yourself do not believe me
I who am without witnesses am unfortunate
and I will go the way I came."

एतावदुसवा वचनं प्रातिष्ठत शकुन्तला ।
अथान्तरिक्षे दुष्यन्तं वागुवाचाशरीरिणी ॥

Having said so far, Sakuntala rested, waiting. Then a voice from heaven, not proceeding from anyone, addressed Dushyanta

भरस्व पुत्रं दौष्यन्ति सत्यमाह शकुन्तला ।
भर्तव्योऽयं त्वया यरा दस्माकं वचनादपि ।
तरा भरतवत्वयं नामना भरतो नाम ते सुतः ।
भरताभारती कीर्तिर्थेनेद भारतं कुलम् ॥

“Support your son Daushyanti. Sakuntala spoke the truth. As this child is to be supported by you and also because we say so, let him (your son) be called by the name of Bharata. From Bharata will spread the fame that pertains to this Bharata family”

पवसुक्ष्मा ततो देवाः पुण्ड्रिष्टि ववर्षिरे ॥

So saying, the gods rained flowers on him

तदृष्ट्वा पार्वता यात्र्य मन्मह ए दिपीरसः ।
पुरादितमात्मजो भवेत्तमविद्यम् ॥

Then the Paorava king hearing that speech bowed down to the gods and was full of joy and he told his priests and ministers this —

मदमध्येष्यमेति शान्तिमि तुतमामजम् ।
यथा य तादत्या गृहीयामिममामजम् ।
मयेति शशा भाष्ट + + मैष तुदा भवेद्यम् ॥

I too know this child in this manner to be my son born of myself If on account only of this lady's words I had accepted this child as my son there would have been doubt among the people and it would not have been so clearly beyond doubt as now

तं पिताम् तदा तां प्रतिज्ञाद त तुतम् ।
मृग्निष्येति भवामाय मस्तेद परिपत्यजे ॥

Then that king having tried her accepted him as his son and smelling his head caressingly embraced him with affection

स'भार्यामनवीचैव सान्त्वपूर्वमिदं वचः ।
 लोकस्यायं परोक्षस्तु संबन्धो नौ पुराऽभवत् ॥
 कृतो लोकसमक्षोऽय संबन्धो वै पुनः कृतः ।
 शङ्केत वाऽयं लोकोऽय स्त्रीभावान्मयि सङ्गतम् ।
 तस्मादेतन्मया चापि तच्छुद्धयर्थं विचारितम् ॥

And he told his wife these words with a view to conciliating her

"The union between us which happened of old was not in the presence of the people Union again takes place today in the presence of the people This world might have doubted your union with me, because (of its suspicion) of the nature of women Therefore you were questioned by me with a view to establish the truth beyond doubt.

पुत्रश्चायं वृतो राज्ये त्वमन्त्रमहिषी भव ॥

This son is invited to the kingship , and you become my first and foremost queen.

पश्च शोपहाराऽस्मि तत्रान्त स मया दुष्टे।
एवाऽप्येष पिता॥ यदि सन्तर्व मम दुष्टः ॥

What you spoke to me in anger
good lady is forgiven by me By you
also most likewise he forgiven the cruel
words I used O lady with large broad
eyes

प्रभुक्ष्या तु राजेन्नामनिन्दितगामिनीम् ।
ततोऽभद्रियं एत्या पुश्र धारु तल तदा ।
मरत भास्तः एत्या यौवाऽप्येष्यप्य ॥

Having spoken thus to that lady of
blameless conduct he made her his chief
queen and having given the name of
Bharata to his son by Sakuntala he
crowned him as Yavaraja (Crown Prince)

भरते भास्त्वेद्द एत्याऽभेष्यप्य ॥

After resting the burden (of kingship)
on Bharata the king was as one whose
purpose in life had been accomplished

॥ श्रीः ॥

॥ सावित्र्युपाख्यनम् ॥

SAVITRI



[The story of Savitri, the ideal wife, is told by the sage Markandeya to Yudhishthira, the eldest of the Pandava princes. The Upakhyana occurs in the Vana Parvan of the Mahabharata and covers chapters 294 to 300. When king Asvapati prays for sons, the Goddess Savitri seems reluctant to grant his prayer, giving him a daughter instead. The reason for this reluctance appears to be to emphasise the lesson that a chaste woman brings happiness not merely to herself, to her husband and to her parents-in-law but to her parents as well. By the gift of such a daughter, the Goddess had given Savitri's father not one son but a hundred. The chief lesson of the story seems, however, to be that indomitable perseverance of a faithful wife, allied with wisdom and virtue, is victorious even over Fate and to emphasise the great truth that a true woman's love remains unconquered by death.]

मालीभद्रेषु धर्मिणा सत्यसाधो जितेन्द्रियः ।
पार्विषाऽऽश्वपतिनीम सर्वभूतदिते रतः ॥

There lived in the Madra country a virtuous and truthful king called Asvapati, who had subdued his senses and devoted himself to the welfare of all living beings.

क्षमावाननपत्यज्ञ सत्यप्रमुपलभियान् ।
अपत्योत्पादमार्चं च तीव्र नियममात्मितः ।
इ पाचत्याक्षरं स सवित्र्या मित्रमात्रः ॥

Though endowed with patience that king being issueless became sorrowful and for the purpose of obtaining a child he practised severe austerities only after offering oblations to Fire accompanied with the recital of the Savitri hymn a hundred thousand times he had his ab imious meal (every day)

पतेत नियमेनालीष्टपर्यप्यधारैष तु ॥

He passed eighteen years indeed in the practice of these austerities.

पूर्णे त्वष्टादशे वर्षे सावित्री तुष्टिमध्यगात् ।

उवाच चैनं वरदा वचनं पार्थिवं तदा ।

वरं वृणीष्वाश्वपते मद्राज यदीप्सतम् ॥

When the eighteenth year was over, the Goddess Savitri was pleased , and, eager to confer a boon, she told the king these words "O Asvapati, - king of the Madra country, choose as a boon whatever you desire "

अश्वपतिः

पुत्रा मे बहवो देवि भवेयुः कुलपावनाः ।

तुष्टाऽसि यदि मे देवि वरमेतं वृणोम्यहम् ॥

ASVAPATI

" Goddess ! let me have many sons who shall render my lineage sinless and holy If, Goddess, you are pleased with me, I choose this as my boon "

सावित्री—

फन्या तेजस्तिनी सौम्य क्षिप्रमेव भविष्यति ।
उच्चर च न ते किञ्चिद्वादत्थ कर्याधन ।
पिता मदनियामान सुषा देवताधीमि त ॥

SAVITRI —

Verily a glorious girl will soon be born (unto you) Oh good man! You must not raise any question I who am pleased (with you) tell you this by the command of Brahma (the Grandfather)

अन्ताद्विताया सापित्र्यं जगाम अपुरु नृपः ।
प्रासे काले मु मुषुय फन्या राजीपलाखमाम् ॥

When the vision of (the Goddess) Savitri was gone the king went to his city and there in due time he had a lotus-eyed girl born to him.

सापित्र्या प्रीतया दक्षा सापित्र्या द्रुतया आपि ।
सापित्रीपेव मामास्याश्चयुर्धिप्रास्तथा पिता ॥

Because the child was the gift of the gratified Goddess Savitri and also because oblations were made with (the chanting of) the Savitri hymn the Brahmins gave her the name Savitri and then the father also (called her by that name)

कालेन चापि सा कन्या यौवनस्था बभूव ह ॥

And, in course of time, the girl reached maidenhood.

तां प्राप्ता देवकन्येति ज्वलन्तीमिव तेजसा ।
न कश्चिद्भर्यामास नृपतिर्दुःखितोऽमवत् ॥

Her, who looked radiant with (divine) splendour and loveliness, nobody came forward to choose as his wife, thinking that she was a divine damsel (come down on earth), and the king became sad (in consequence)

राजा

पुत्रि प्रदानकालस्ते न च कश्चिद्दृणोति माम् ।
रघ्यमन्विष्ट भर्तारं गुणैः सहशमात्मनः ॥

THE KING

“Daughter! This is the (proper) time for giving you in marriage, and nobody comes and asks of me go and choose yourself a husband who is equal unto you in (good) qualities.”

परमुच्छा उद्दितं निपत्ति सेस्य चात्मक ॥

Telling his daughter this he urged her to depart.

ततोऽभिगाम्य शीर्षानि सर्वप्रयेषां मर्मस्तपा ।

बालगाम पितृवेम साधित्री सह मन्त्रिभिः ॥

Then Savitri went round all the holy places and the hermitages and thereafter with the ministers (sent with her) she returned to her father's place

गारवेन सहातीन सा दृष्टा पितृ शुभा ।

उमपरेष शिरसा चक्रे पादामिष्ठन्तम् ॥

And that good girl saw her father seated along with Narada and she bowed her head in obsequience at the feet of both of them

नारदः—

क्ष गताऽन्तर्मूल्यतेष ते कुरुतैषामाता शुप ।

किमेहं पुत्री मद्भ न देना सम्पर्ज्ञसि ॥

NARADA —

Where has your daughter been? And whence indeed is she returning O king? And why have you not bestowed this maiden (in marriage), my good man?

अश्वपतिः-

कार्येण खल्वनेनैव प्रोपिताऽद्यैव चागता ।
पतस्याः शृणु देवर्पे भर्तरि योऽनया वृतः ॥

ASVAPATI

“Indeed she was sent abroad for this very purpose, and she has just returned today Listen to her, O divine sage, and hear who has been chosen by her as her husband”

सा ब्रूहि विस्तरेणेति पित्रा संचोदिताऽब्रवीत् ॥

Urged by her father to speak at length, she said

आसीत्साल्वेषु धर्मत्मा क्षत्रियः पृथिवीपतिः ।
द्युमत्सेन इति ख्यातः पश्चाच्चान्धो वभूव ह ॥

“There was a virtuous Kshatriya king in the country of the Salwas, who was known as Dyumatsena, and after a long time, he became blind

विनष्टचशुष्टस्तस्य बालपुत्रस्य धीमतः ।

सामीप्येन हृतं राज्यं छिद्रेऽस्मिन्पूर्ववैरिणा ॥

“When that wise man, whose son was yet a boy, lost his eyes, his kingdom was seized by an old enemy of his who lived in the neighbourhood and took advantage of this weakness.”

स पालयत्स्या सार्पं मावपा प्रस्तिता पनम् ।
 तस्य पुत्रः पुरे जातः सष्टुदस्त तपायने ।
 सत्यपाननुरूपा म भर्तेति मनसा पृथा ॥

He went to the forest accompanied by his wife and her darling child that son of his Satyavan born in the city but brought up in the hermits grove has been chosen by me with (all) my heart as my worthy husband

NARADA:—

विष्ण्वानिप तेजस्वी पृदत्पतिसमा मर्तो ।
 मध्मद् इय यीरुष यसुषेष द्विमानिपतः ॥
 यवातिरिय चादारः सोमपत्रियद्वानः ।
 कृपणान्यतमाऽश्चिभ्यर्थ द्वुमत्सेनघुता पर्णी ॥

NARADA —

The sturdy son of Dyumatsena is brilliant like the Sun and in intellect he is equal to the Preceptor of the gods (Brihaspati) and he is strong like mighty Indra (the King of gods) and endowed with endurance even as the Earth He is generous like Yayati and graceful (to look at) like the Moon and in loveliness he ranks with the twin Aswins

एको दोपोऽस्ति नान्योऽस्य सोऽद्यप्रभृति सत्यवान्।
संवत्सरेण क्षीणा युर्देहन्यासं करिष्यति ॥

"There is one defect only and nothing else in him, this Satyavan whose life is waning will, in a year from today, lay down his body and pass away."

राजा

एहि सावित्रि गच्छस्व अन्यं वरय शोभने ॥

THE KING

"Come, Savitri; my good girl! go and choose another (as husband)"

सावित्री

दीर्घायुरथवाऽल्पायुः सगुणो निर्गुणोऽपि चा ।
सकृद्गुतो मया भर्ता न द्वितीयं चूणोऽप्यहम् ॥

SAVITRI

"Be he longlived or shortlived, endowed with good qualities or utterly lacking in them, once my husband has been chosen by me, I will not choose another"

मार्दः—

पिता पुदिनरप्य नाविष्या शुद्धितुः १४
 मैषा यावपितुः १५ पा प्रमादभास्त्रं प्रसा ।
 परमा भेद गच्छाम राष्ट्रे शुद्धितुलाः ॥

NARADA —

"Best of men! Your daughter Savitri's mind is steadfast. She cannot be made in any way to swerve from this righteous path (of hers). Therefore I like that your daughter should be given away (in marriage) presently without any ado.

पवमुखा चायुक्ता सारदजितिव गतः ॥

Having spoken thus Narada ascended into the sky and reached Heaven

प्रत्यार्थ्य एव वा ए शुश्रावताभ्युपः ।
 तदापद्यमताभासि तुदीन शुप तदा ॥

And the king (Avavati) went to the Medhya forest and reached the hermitage of Dyumatsena and there he saw that noble king who had lost his eyesight.

वाचा सुनियतो भूत्वा राजा राजानमत्रवीत् ।
सावित्री नाम कन्येयं स्नुषार्थे त्वं गृहाण मे ॥

The king (Asvapati) spoke to the king (Dyumatseна) in very humble words “Please accept this my daughter Savitri as your daughter-in-law”

द्युमत्सेन.

च्युताः स्म राज्याद्वनवासमाश्रिताः
चराम धर्मं नियतस्तपस्त्विनः ।
कथं त्वनर्हि वनवासमाश्रमे
सहिष्यति क्लेशमिमं लुता तव ॥

DYUMATSENA

“We are bereft of our kingdom and have taken to forest life, and we live the righteous life of hermits who curb their senses. How will your daughter, who is too delicate to suffer, endure the hardships of forest life in a hermitage?”

दत्त्वा सोऽश्वपतिः कन्यां यथौ परमया मुदा।

After giving his daughter away,
Asvapati went home supremely happy

सत्यवानपि तां भार्या लोक्वा सर्वगुणान्विताम्।
मुमुदे सा च तं लोक्वा भर्तरं मनसेष्टितम् ॥

And Satyavan also was glad, as he had
for wife a woman endowed with all good
qualities, and she was glad, having him
as her husband, whom she had desired in
her heart

सर्वकामक्रियाभिश्च सर्वेषां तुष्टिमादधे ।
श्वश्रूं शरीरसत्कारैः सर्वेराच्छादनादिभिः ॥
इवशुरं देवसत्कारैर्वाचः संयमनेन च ।
रहश्चैवोपचारेण भर्तरं पर्यतोषयत् ॥

By doing what was expected of her by
all persons, she pleased them all she
pleased her mother-in-law by attending on
her and by helping her to dress and by
all other acts of service, she pleased her
father-in-law by honouring him as a god
and serving him reverently and also by
restraint of speech in his presence, and she
pleased her husband by attending privately
to his wants

ब्रतं भिन्धीति वर्कुं त्वां नास्मि शक्तः कर्थन ।
पारथस्वेति वचनं युक्तमस्मद्विधो वदेत् ॥

"Princess ! what has just now been begun by you is an extremely difficult task. It is very hard to fast for three days and nights. Anyhow I cannot tell you 'break your vow', what is proper for people like me to say now is, 'may you fulfil your vow'"

एवमुक्ता द्युमत्सेनो विरराम मद्वामनाः ॥

Having said this, the noble-minded Dyumatsena became silent

तिष्ठन्ती चैव सावित्री काष्ठभूतेव लक्ष्यते ॥

And Savitri, who was fasting, looked (unperturbed) like a block of wood

अध तद्विवसं चेति हुत्वा दीपं हुतग्यनम् ।
ततः सर्वान् द्विजान् वृद्धान् शवश्रूं श्वशुरमेव च ।
अभिवाधानुपूर्येण प्राञ्जलिर्नियता स्थिता ॥

Saying to herself, 'Today is that day', she offered oblations to the blazing Fire, and then she made obeisances to all the Brahmins and to the elders and to her mother-in-law and to her father-in-law in

the proper order and folding the palms of her hands together in adoration she stood by reverently

अपैपविराज्ञ सु पापिवर्द्धिता ज्युपति ।
कुमुदप्रियनमप्य प्रियगृहात् तपतिष्ठति ॥

And all the ascetics pronounced over Savitri kindly and auspicious benedictions that she might never be widowed and the severe lady took their blessings

तन्मुख्यमुपालगुम्भी गृष्णमात् ।
प्रभामानितो पाप्य प्रति तपति तपति ।
आदारेतः रथासः प्रि इति यद्यत्तम् ॥

Then her mother-in law and her father in law spoke these words to that princess who had retired to a lonely place "The vow has been kept by you the time for breaking the fast has arrived Please do what has to be done next.

सापिनी—

अस्तु गते मपाऽऽस्त्रिये भाग्ये एतत्तमया ॥
SAVITRI —

With my desires fulfilled I must take food only when the sun sets.

एवं संभाषमाणायाः सावित्र्या भोजनं प्रति ।
सकन्धे परशुमाद॑य सत्यवान्प्रस्थितो वनम् ॥

When Savitri was thus talking about her food, Satyavan was starting for the forest, bearing an axe on his shoulder

सावित्री त्वाह भर्तरि नैकस्त्वं गन्तुमर्हसि ।
सह त्वया गमिष्यामि न हि त्वां हातुमुत्सहे ॥

And Savitri said to her husband. "You must not go alone, I will go with you, I dare not let you go (alone)"

सत्यवान्

वनं न गतपूर्वं ते दुःखः पन्थाश्च भामिनि ।
प्रतोपवासक्षामा च कथं पञ्चधां गमिष्यसि ॥

SATYAVAN

" You have not been to the forest before ; and the path is hard, my dear, you who must be exhausted by the fast you have gone through, how can you come (with me) walking ? "

सात्यवा-

उत्पालाक्ष मे रुक्षानिर्भासि आपि परिवमः ।
गमने च उत्तोरेषाद्वा प्रतिपेशु स माऽर्द्दसि ॥

SAVITRI —

"I do not feel exhausted because of the fast and this is not much of an exertion pray do not prevent me who am eager to go (with you)."

सत्यवान्—

यदि ते गमनोत्ताद्वा करिष्यामि तथ प्रियम् ।
सम ईपामश्रय शुक्लम सा दायः स्पृशेदपम् ॥

SATYAVAN —

If you are eager to go (with me)
I shall meet your wishes obtain
permission from my elders so that no
blame may be attached to me

साऽमिपाप्य धर्मीज्ञु अच्छुर च मदाप्यत्ता ।
अय गच्छति मे मर्त्य फलादारो मदाप्यम् ॥

इच्छेयमभ्यनुज्ञाता आर्थया श्वशुरेण ह ।

अनेन सह निर्गत्वं प्रस्थितश्च सुतस्तव ॥

And that lady who had fulfilled a great vow made obeisance to her mother-in-law and to her father-in-law and said

“My husband here goes to the big forest for gathering fruits, permitted by you, madam, and by my father-in-law, I desire to go out with him, and your son has just started

संवत्सरः किञ्चिददूनो न निष्क्रान्ताऽहमाश्रमात् ।
वर्तं कुसुमितं द्रधुं परं कौतूहलं हि मे ॥

“Almost a full year is past, and I have not gone out of (our) hermitage, I, am very eager to see the forest in bloom”

द्युमत्सेनः-

यदप्रभृति सावित्री पित्र दत्ता स्नुषा मम ।

तानयाऽभ्यर्थनायुक्तमुक्तपूर्वं स्मरास्यहम् ॥

DYUMATSENA

“Since Savitri was given away by her father as my daughter-in-law, I do not remember to have heard her request me for any favour .

तदेवा उमेता काम यथा मिलपित पधुः ॥

So let her my daughter in law have her wish and obtain what she eagerly desires -

उमान्यामस्यतुषाता सा जनामयत्विनी ।

सह भर्त्रौ इत्यन्तीप दृढ़पेन विद्युता ॥

And having obtained permission from both (her parents-in law) the renowned lady went along with her husband apparently happy but with an aching heart.

सा धनानि पितिश्चाणि दृढ़र्हो विपुलेषणा ।

अनुवैकासी भर्तौ रुच काळमवेषती ॥

With her eyes wide open she saw the wonderful forest regions, walking beside her husband in expectation of that (dread) hour

अथ मायासदायस्त्वं फलान्यादाय धीर्यं धान् ।

कठिनं पूर्यामास ततः काञ्चान्यपाट्यत् ॥

Then aided by his wife Satyavan gathered fruits and filled the cooking pot with them and being strong he took to bewing wood

इच्छेयमभ्यनुज्ञाता अर्थया श्वशुरेण ह ।

अनेत सह निर्गत्प्रस्थितश्च सुतस्तव ॥

And that lady who had fulfilled a great vow made obeisance to her mother-in-law and to her father-in-law and said

"My husband here goes to the big forest for gathering fruits, permitted by you, madam, and by my father-in-law, I desire to go out with him, and your son has just started

संवत्सरः किञ्चिद्दूनो न निष्क्रान्ताऽहमाश्रमात् ।
वनं कुञ्जमितं द्रव्यं परं कौतूहलं हि मे ॥

"Almost a full year is past, and I have not gone out of (our) hermitage, I, am very eager to see the forest in bloom"

द्युमत्सेनः

यदाप्रभृति सावित्री पित्रा दत्ता स्नुषा मम ।
नानयाऽभ्यर्थनायुक्तपूर्वं स्मराम्यहम् ॥

DYUMATSENA

"Since Savitri was given away by her father as my daughter-in-law, I do not remember to have heard her request me for any favour .

तदेवा उमता काम यथा मिल पित्र घृः ॥

So let her my daughter in law have her wish and obtain what she eagerly desires -

उमायामन्युष्टावा सा अगाम यथास्थिनी ।

सह मर्त्रा हस्तीप इदं पेत यिदृपता ॥

And having obtained permission from both (her parents-in law) the renowned lady went along with her husband apparently happy but with an aching heart.

सा धनानि विचित्राणि ददर्श विपुलेक्षणा ।

भनुषकांती मर्त्री त च कालमेष्टी ॥

With her eyes wide open she saw the wonderful forest regions, walking beside her husband in expectation of that (dread) hour

यथ मायोसिद्धायस्स कृष्णान्यादाय शीर्वतान् ।

कठिन पूर्यामास तस्मात् काम्याम्यपाट्यत ॥

Then aided by his wife Satyavan gathered fruits and filled the cooking pot with them and being strong he took to hewing wood

तस्य पाठ्यतः काष्ठं जशे शिरसि वेदना ॥

As he was hewing wood, he felt his head ache.

सोऽभिगम्य प्रियां भार्यामुवाच श्रमपीडितः ।
व्यायामेन समानेन जाता शिरसि वेदना ।
शूलैरिव शिरो विद्धं न स्थातुं शक्तिरस्ति मे ॥

Weary with exertion, he walked up to his loving wife and said. "Because of this exertion, I have pain in my head, and my head is splitting with pain, as if it is pierced by many spears. I am not able to stand"

सा समासाद्य सावित्री भर्तारमुपगम्य च ।
उत्सङ्घेऽस्य शिरः कृत्वा निषसाद् महीतले ॥

And Savitri ran up to her husband; and, coming near him, she sat on the ground, resting his head on her lap

मुहूर्तदिप चापद्यत्पुरुप रक्षयाससम् ।

दपामायदात रक्षार्द्धं पारादेस्व मयायदम् ।

स्थित सत्यवतः पाद्यं निरीक्षन्ते तमेप च ॥

And presently she saw the dark and dreadful form of a man with blood red eyes who clad in blood red robes and holding a noose in his hand was standing near Satyavan and staring at him.

त एषा लहसोत्याप मर्त्त्वन्देह्य शानैः शिरः ।

भवाभिरुपाचावा दृद्येन प्रवेपती ॥

On seeing him she was stricken with grief and arose quickly placing her husband's head gently down and folding the palms of her hands in reverence she spoke trembling in her heart

दैवत स्थाऽभिजानामि पुरुषेत्यचमातुपम् ।

कामया यद्दि ऐवेश कर्त्तव्य किंच चिकीपमि ॥

I know you to be a divine being for this form is not human O great God! tell me if you please who you are and what you intend to do

यमः

पतिव्रताऽसि सावित्रि तथैव च तपोन्विता ।
अतस्त्वामभिभापामि विद्धि मां त्वं शुभे यमम् ॥

YAMA

"You are devoted to your husband, Savitri! And besides, you have acquired merit by your austerities. Hence it is that I talk with you. Know me, good lady, as Death (Yama) "

अथं ते सत्यवान्भर्ता क्षीणायुः पार्थिवात्मजः ।
नेष्यामि तमहं वद्धा विध्येतन्मे चिकीर्षितम् ॥

"The years of this prince, Satyavan, your husband, have run out. I will bind him (with my noose) and take him away with me. Know this to be my intention "

सावित्री

श्रूयते भगवन्दूतास्तवाग्नश्चन्ति मानवान् ।
नेतुं किल भवान्कसादाग्निऽसि स्वयं प्रभो ॥

SAVITRI

"O holy one! Your messengers come to take human beings away, so we have heard. Then how is it, O lord, that you have come in person?"

मैथुकः पितृराजस्ता मनवान्स्यचिकीपितम् ।

यथाधत्संवमाप्यात् तमिवार्यं प्रधर्मे ॥

Thus questioned, the holy king of the manes (Pitrs) began for the sake of pleasing her to acquaint her duly with all his intentions

अय च धर्मसंपुको रूपयान्त्युपालाग्नः ।

नाहो मैथुकपैर्नेतुमवाऽसि स्यव्यमानतः ॥

This lovely person has always been righteous he is an ocean of good qualities it is not fair to him to ask my men to fetch him (to my abode). Hence I have come in person

कर्ता सत्यवतः कापात्पाचार्पद्य परामात्म ।

अक्षुष्मात्रं पुरो निष्कर्षं यमो यत् ॥

Then (Yama) Death forcefully plucked out from Satyavan's body his essential body which was of the size of a thumb and which was bound by the noose and rendered subservient

ततः समुद्भूतप्राणं गतश्वासं हतप्रभम् ।

निर्विचेष्टं शरीरं तद्भूवाप्रियदर्शनम् ॥

Then, his body, whence life had been withdrawn and whence breath had gone, lost its lustre and lay there inert, and it was a sad sight.

यमस्तु वं ततो बध्वा प्रयातो दक्षिणामुखः ॥

And (Yama) Death, holding him bound (with the noose), went southwards

सावित्री चैव दुःखार्ता यमसेवान्वगच्छत ।

भर्तुः शरीररक्षां च विधाय हि तपस्थिनी ॥

And afflicted with sorrow, Savitri who had performed austerities followed Death (Yama), after arranging for the safety of her husband's body.

यमः -

निर्धर्त न०७ साधिश्च कुरुत्यास्योद्यैदिकम् ।
कृत मर्तुस्तथाऽऽनुष्य पापद्वन्म गत त्यपा ॥

YAMA —

' Turn back and go Savitri, and perform the funerals of this] person your duties to your husband have been discharged by you and you have gone as far as one should go

साधिश्च —

यश्च मे नीपते मर्ता स्वय षा यश न०८ति ।
मया ष तत्र अन्तर्व्यमेव धर्मः सनातनः ॥

SAVITRI —

Whither my husband is led away and whither he goes of his own accord whether I must go this is the ancient path of duty

तपसा शुद्धमर्त्या ष मर्तुं स्तेषां द्वेष ।
तप चैष प्रसादेन न मे प्रविष्टा पतिः ॥

Because of my austerities and my pious feelings towards my elders and because of my love for my husband and my constancy and also because of your favour my path is not obstructed

नानात्मवन्तरं वने चरन्ति
 धर्मं च वासं च परिश्रमं च ।
 विश्वानतो धर्ममुदाहरन्ति
 तस्मत्सन्तो धर्ममाहुः प्रधानम् ॥

एकस्य धर्मेण सतां मतेन
 सर्वे स तं मार्गमनुप्रपत्ताः ।
 मा वै द्वितीयं मा तृतीयं च वर्ज्ञे
 तस्मत्सन्तो धर्ममाहुः प्रधानम् ॥

"It is not those who have no self-control that practise in the forests the virtues of married life, or of bachelor life in the preceptor's hermitage or of a life of renunciation (Sannyasa) And they describe married life (Grahastha and Vanaprastha) to be the source of self-enlightenment Therefore good people say that married life is the most important. Because of the virtues of married life, lived in a manner approved of by the good, all of us follow that one path I do not desire (to follow) either the second or the third path (above mentioned), because good people say that 'married life is the most important'"

यमः —

निष्ठ तुष्टोऽसि तथानया गिरा
घर धूपोद्देह पिनाऽस्य ऋषितम् ॥

YAMA —

Turn back I am pleased with this speech of yours. Choose a boon now other than the life of this person."

सावित्री —

विनष्टवक्षुः अवक्षुरो ममायमे
स लभत्वक्षुर्वलया मवेष्टपा ॥

SAVITRI —

My father-in law lives in a hermitage bereft of sight. Let that king regain his sight and become powerful.

यमः —

यथा स्वपोर्कं भविता घ तथा
निष्ठं वक्षुर्स न ते अमो भवेत् ॥

YAMA —

"Even as you have asked, so let it be. Turn back and go so that you may not experience any fatigue."

सावित्री -

अमः कुतो भर्तुसमीपतो हि मे
 खुरेश भूयो वचनं निवोध मे ।
 न चाफलं सत्पुरुषेण सङ्गवं
 ततः सतां संनिवसेत्समागमे ॥

SAVITRI

“Where is any fatigue for me in the proximity of my husband? Great God! Listen to my words again. The company of a good man is not fruitless, therefore should one live where good people gather together”

यमः

मनोनुकूलं बुधबुद्धिवर्धनम्
 त्वया यदुक्तं वचनं हिताश्रयम् ।
 विना पुनः सत्यवतोऽस्य जीवितं
 धर्मद्वितीयं वरयस्व भास्मिनि ॥

YAMA

“The words that you have spoken are pleasing to the mind and they provoke the thoughts of wise men as they deal with (human) welfare, choose a second boon, my dear girl, excepting again the life of this Satyavan”

सावित्री—

स्यमेव राज्य लभता स पार्थिष्य
अप्यात्मयमर्त्यं च मे शुद्धर्यथा ।

SAVITRI —

And may the king my father in law obtain his own kingdom so that he might not cease from his proper duties (as a king)

यमा—

स्यमेव राज्य प्रतिपात्यसेऽधिरात्
न च स्ययमर्त्यरिहोपते नृपः ।
क्षेत्रे कामेन मया नृपात्मजे
निर्धर्त गच्छस्य म से थमो भवेत् ॥

YAMA —

The king will certainly get back his own kingdom before long and he will not fall in his own duties (as a king) Princess! With your wishes granted by me turn back and go so that you may not experience any fatigue

सावित्री—

अद्वौहः सर्वभूतेषु कर्मणा मनुसा गिरा ।
 अनुग्रहश्च दानं च सतां धर्मः सनातनः ।
 सन्तस्त्वेषाप्यमित्रेषु दयां प्राप्तेषु कुर्वते ॥

SAVITRI

"Absence of malice towards all living things, in deed and thought and word, benevolence and gift-giving these constitute the immutable conduct of the good. The good folk are merciful even to the enemies who confront them."

यमः

पिपासितस्येव भवेद्यथा पयः
 तथा त्वया वाक्यमिदं समीरितम् ।
 विना पुनः सत्यवतोऽस्य जीवितं
 वरं वृणीप्वेह शुभे यदिच्छसि ॥

YAMA

"These words now spoken by you are like water to one who is thirsty. Good lady, excepting again the life of this Satyavan, choose another boon now if you like."

सावित्री—

ममानपत्पः पूर्णिपतिः पिता
भवेत्पितुः पुञ्चाव तथौरसम् ॥

SAVITRI —

My father the king has no son. May a hundred sons be born to my father!

YAMA—

शत छुतानां पितृस्यु से शुभे
निष्ठर्ते दूर हि पथस्त्वमा ।।। ॥

YAMA —

Good girl! Your father will have a hundred sons. Return for you have come a long way (with me)

सावित्री—

न दूरमेतन्म मर्तुसनिधौ
मनो हि मे दूरतर मधावति ।
अथ त्रिष्णेव गिरं समुच्चर्ता
मयोऽप्यमाना शुणु भूय एव च ॥

SAVITRI —

"This is no distance when I am in the presence of my husband it is my mind that travels farther Therefore once again listen to the words that I shall speak, raising my voice, even as you go

विवस्वतस्त्वं तनयः प्रतापवान्
 ततो हि वैवस्वत उच्यते चुधैः ।
 समेन धर्मेण चरन्ति ताः प्रजाः
 ततस्तवेहेश्वर धर्मराजता ॥

“ You are an illustrious son of the Sun God (Vivasvan), and you are therefore called Vaivasvata by the wise. The subjects of your kingdom have equal justice, and hence, O lord, is your title established as (Dharma Raja) ‘ The Prince of Virtue ’ ”

आत्मस्थपि न विश्वास्तथा भवति सत्त्वु यः ।
 तस्मात्सत्त्वु विशेषेण सर्वः प्रणयमिच्छति ॥

“ The confidence that a person has in good people, he does not have even in himself. Therefore everybody wishes specially to be in the loving company of the good.”

YAMA —

ददाहृत से धर्म यदक्षे
 शुमे म सादक् त्यक्ते शुरु मया ।
 अनेन तुष्टोऽसि विनाऽस्य भीवितम्
 धर धर्मं परमस्य नाम्न च ॥

YAMA —

Good girl! I have not heard such words spoken except by you I am pleased with these words Excepting this person's life ask for a fourth boon and go away

SAVITRI —

ममामज सत्यवतस्तथौरस
 शतं धूलानां परवामि से धर्म् ॥

SAVITRI —

Then I ask this boon from you a hundred sons for me born of Satyavan's loins

यमः

शतं सुतानां बलवीर्यशालिनां
 भविष्यति प्रीतिकरं तवावले ।
 परिश्रमस्ते न भवेत्तुपात्मजे
 निवर्त दूरं हि पथस्त्वभागता ॥

YAMA

"Gentle lady! you will have a hundred sons strong and valiant, who will make you happy Princess! you must not feel tired and weary, therefore return. You have already come a long distance"

साधित्री

सतां सन्धिर्नाफिलः संगमोऽस्ति
 सद्गृहो भयं नानुकुर्वन्ति सन्तः ।
 सन्तो हि सत्येन नयन्ति सूर्यं
 सन्तो भूमि तपसा धारयन्ति ॥

SAVITRI

"To good people, the company of the good is never fruitless. Good people have nothing to fear from the good. It is good people who, by their truthfulness lead the

Sun on his path and it is they who sustain the earth by their practice of austerities.

न च प्रसादः स्त्रियुक्तेषु मोघः
वस्मात्स्वता रक्षितात् मध्यन्ति ॥

"The graciousness of good men is never in vain. Therefore the good are (our) saviours.

YAM:—

यथा यथा मापसि धर्मसंदिवम्
मिमोहुकूल छुपद महाध्यवत् ।
तथा तथा मे ईयि भक्तिरुचमा
बर छुणीप्यापतिम् पतिष्ठते ॥

YAMA —

As often as you speak good words of great meaning which dealing with righteous conduct, are pleasing to the mind so often do I have a feeling of supreme reverence for you. Ask for a unique boon O chaste lady!"

सावित्री

वरातिसर्गः शतपुत्रता मम
 त्वयैव दत्तो हिते च मे पतिः ।
 वरं वृणे जीवतु सत्यवानर्थं
 तदैव सत्यं वचनं भविष्यति ॥

SAVITRI

"The granted boon provides me with a hundred sons, by you is that boon given and my husband taken away (at the same time) I choose my boon Let this Satyavan live, your word must needs prove true"

तथेत्युच्चां तु तं पाशं मुक्त्वा वैवस्वतो यमः ।
 एष भद्रे भया मुक्तो भर्ता ते कुलनन्दिनि ॥

अरोगस्तव नेयश्च सिद्धार्थः स भविष्यति ।
 चतुर्वर्षशतायुश्च त्वया लार्धमवाप्स्यति ॥

त्वयि पुत्रशतं चैव सत्यवाङ्जनयिष्यति ।
 एवं तस्यै वरं दत्त्वा स्वभेव भवनं यथौ ॥

Yama, son of Vivasvan, said 'So be it' and unleashed the noose (that bound Satyavan), and he granted her the (desired)

boon in these words Good lady who brings delight to your family this your husband is now released He will be free from disease and guided by you he will achieve his purpose in life And he will along with you live four hundred years Satyavan will certainly have a hundred sons by you and then he went (alone) to his own place

सावित्रि अवामास्या मरुः दायि प्रेपरेषु ॥

And Savitri went back to where her husband's dead body was

सा भूमी प्रेस्य मतारमुपद्धत्यान् दृष्टा च ।

उस्ते शिर भाराच्य भूमापुपिषेदा द ॥

Seeing her husband lying on the ground she approached him and gently lifted him up and sat on the ground placing his head on her lap

सप्ता च स पुमलाप्य याविशीमन्यमाप्त ।

कुपिरं पत शुसाऽस्मि च मर्य नापयाधितः ।

क पासी पुरुपादधिम । योऽसौ मा स एकपं द ॥

And he regained consciousness and spoke to Savitri I have slept very long Why did you not wake me up? And where is that dark person who took me away?

सावित्री

सुचिरं त्वं प्रसुप्तोऽसि गतः स भगवान्यमः ।
विश्रान्तोऽसि महाभाग विगाढां पश्य शर्वरीम्॥

SAVITRI

"You have been in deep sleep for a long time, and the holy God of Death (Yama) is gone away. You are very tired, my blessed lord. Look, it is now late in the night"

उपलभ्य ततः संज्ञां लुखसुप्त इबोत्थितः ।
दिशः सर्वा वनान्तांश्च निरीक्ष्योघाच सत्यवान्॥

Then with consciousness regained, Satyavan rose up as from deep sleep and looked round in all directions at the forest regions about him and said

फलाद्वारोऽसि निष्कान्तस्त्वया सह सुमध्यमे ।
ततः पाठ्यतः काष्ठं शिरसो मे रुजाऽभवत्॥

તિરાધિતાય ॥ નમઃ પ્રાણુ તિરસ્તાનુ ॥
નયાનાને પ્રાણાનિ રાત્રિ નરે ઘર ચુપ ॥

I came here with you to gather fruits
my lovely one' and then when I was
cutting wood I had a shooting pain in
my head. Oppressed by this ache I was
not able to stand even for a while and
I fell asleep on your lap. All this
I remember my good woman.

તતોદવદ્વા નમાયિ પુરા એ મદીશાનુ ॥
નાફદ્વિ એ વિજાનાનિ કિ તફદ્વિ સુપાયમ ॥
નાયા મ યદ્વિ એ રાષ્ટ્રા યદ્વિ એ નાયમદ્વા તનુ ॥

Then I saw the dreadfully dark form
of a superior being. If you know what it
was my lovely one please tell me about
it, whether what I saw was a dream or
whether it was really true.

तमुवाचाथ सावित्री रजनी व्यवगाहते ।

श्वस्ते सर्वं यथावृत्तभाख्यास्यामि नृपात्मज ॥

यदि नोत्सहसे गन्तुं सरुजं त्वां हि लक्षये ।

श्वः प्रभाते घने दृश्ये यास्यावोऽनुमते तत्र ॥

Then Savitri answered him "The night is far advanced Tomorrow, prince, I will tell you everything as it happened If you are not able to return home now, for, I see that you are suffering from pain, we will go, if you please, at break of dawn when the forest paths are visible "

सत्यवान्

शिरोरुजा निवृत्ता मे स्वस्थान्यङ्गानि लक्षये ।

भातापितृभ्यामिच्छामि संयोगं त्वत्प्रसादजम् ॥

SATYAVAN

"My headache is gone, and I feel my limbs refreshed, and if you are pleased to help me, I desire to be again with my father and my mother.

वैष्णवाकुलपा युवा भ्रष्टाचम्भुः पिता मम ।

एकैकमस्वर्गं खेलायो दृश्यत्यधिमपासिनम् ॥

Certainly my father who has (only) wisdom for eyes will with a distressed mind be at this moment questioning the residents of the hermitages one by one (about me)

उपाः प्रिय म फत्यमिति जीवामि चाप्यदम् ।

कामयेदशनम् पित्रापादि सापित्रि मा विभ्रम्

I live because it is my duty to make them happy I long to see my parents Savitri! come do not tarry

खापित्री तत वापाप केशा सर्वम्य मामिनी ।

पतिमुख्यापयामास पादुभ्यां परिगृह्ण षे ॥

यामे सर्वत्ये मु पामार्दमसुपादु नियेद्य च ।

दक्षिणाम परिष्पर्ज जगाम गजामामिनी ॥

Then Savitri arose and gathered her tresses into a knot and the good lady took hold of her husband's hands and helped him to stand then she placed his (left) arm over her left shoulder and her right arm round his body and walked lovely along with an elephants gait.

स्वस्थोऽस्मि बलवानरिम दिवक्षुः पितराङ्गुभौ ।
ब्रुवन्नेव त्वरायुक्तः संप्राप्यादाश्रमं प्रति ॥

"I am quite all right, I feel strong
I am anxious to see both my parents."
So saying, in great hurry he walked
towards the hermitage.

पतस्मिन्नेव काले तु द्युमत्सेनो महावलः ।
लघ्वचक्षुः पुत्रहेतोः परामार्दिं जगाम च ॥

At the same time, Dyumatsena got his
eye-sight back and felt very strong, but
he grew exceedingly anxious concerning
his son.

यथाऽस्य भार्या सावित्री तपसा च दमेन च ।
आचारेण च संयुक्ता तथा जीवति सत्यधान् ।
एवमाश्वासितस्तैस्तु सत्यधाग्निमस्तपस्त्रिभिः ॥

"Satyavan is certainly alive, because
his wife Savitri is of good conduct
and has great powers of austerity and
self-control." Thus was he comforted by
those hermits who (always) speak the truth

सतो मुहूर्तात्खाविश्रो मर्दा सत्यवा सह ॥

बालगामाअमपनीप्रदृष्टा प्रविषेष इ ॥

Then, in a short while Savitri with her husband Satyavan reached the hermitage and entered it with a glad heart.

सतो राका सहासीनाः सर्वे ते वनवासिनाः ।

वातकोदृष्टाः [पार्थ] प्रचञ्चुर्मृपतेः चुतम् ॥

Then all the residents of that grove who were there along with the king were eager to know what happened and they questioned the king's son

प्रागेष नागात्मकस्मात्खमाप्तेषां त्यपा विभो ।

सतापितः पिता माता अय द्वैष मृपात्मक ।

कस्मादिति न बानीमस्तत्त्वं वक्तुमद्दिलि ॥

Lord! why did you not return earlier with your wife? Prince! your father and your mother and we too were all anxious, we do not know why You must tell us all about it

सत्यवान्

पित्राऽहमभ्यनुज्ञातः सावित्रीसहितो गतः ।
 अथ मेऽभूच्छिरोदुःखं वने काभ्रानि भिन्दतः ॥
 सुपश्चाहं वेदनया चिरमित्युपलक्षये ।
 अतो विरात्रगमनं नात्यदस्तीह कारणम् ॥

SATYAVAN

"Permitted by my father, I went out with Savitri, and when I was hewing wood in the forest I had head-ache, with pain in the head, I slept for a long time, as I see it now Hence my return so late in the night There is no other reason for it"

गौतमः

अकस्माच्श्रुषः प्राप्तिर्द्युमत्सेनस्य ते पितुः ।
 नास्य त्वं कारणं वेत्सि सावित्री वक्तुमर्हति ॥
 त्वां हि जानामि सावित्रि सावित्रीमिव तेजसा ।
 एवस्यं यदि ते नास्ति किंचिदत्र वदस्थ नः ॥

GAUTAMA

"For no apparent reason, your father Dyumatsena has regained eye-sight You do not know why Savitri must tell us I know, Savitri, that in glory, you, are like the Goddess Savitri. If it be no secret of yours, please tell us a little about it"

साधिनी—

पृथमेत्यया येत्य सुकर्ष्णा नाम्यया दिवः ।
न द्वि किञ्चिद्ग्रदस्य मे अूपता तद्यमेऽप्यत् ॥

SAVITRI —

It is just as you know Your wishes never turn contrary I have no secret whatsoever Listen to the truth.

मृत्युम् पत्युराप्यातो मार्देन महात्मना ।
स चाप द्विष्टः मासक्षातो नैन जहाम्पदम् ॥

By high-souled Narada was foretold my husband's death. Today was that (fatal) day Therefore I did not leave his side.

मुस खैन एमः साक्षात्पुणामज्जल्लक्ष्मिकरः ।
स एनमनपद्मु द्विश्च पितॄनिपेषिताम् ॥

When he was asleep Yama, (though) having (many) attendants came in person and bound him and led him away in the (southern) direction where the manes of the departed reside

अस्तौपं तमहं देवं सत्येन वचसा विभुम् ।

पञ्च वै तेन मे दत्ता वराः शृणुत तन्मम ॥

“And I praised that omnipotent God in truthful words, and five boons were granted to me by him Hear from me what they are.

क्षुषी च स्वराज्यं च द्वौ वरौ श्वशुरस्य मे ।

ल०धं पितुः पुनरात्म पुत्राणां चात्मनः शतम् ॥

चतुर्वर्षशतायुम् भर्ता ल०धश्च सत्यवान् ।

भर्तुहि जीवितार्थं तु मया चोर्णं त्विदं न तम् ॥

“Two boons for my father-in-law, his two eyes and his own kingdom (which he had lost), and for my father, a hundred sons were obtained, and for me, a hundred sons and my husband Satyavan back again with four hundred years to live It is for saving my husband's life that this vow was observed by me.

पत्तसर्वं मयाऽऽख्यातं कारणं विस्तरेण वः ॥

“This full explanation (of the happenings) has been set forth at length by me to you.”

निमध्यपमान व्यसमेस्त्यपा। कुल
 समुद्रव साधि पुनः कुलीनपा।
 सथा प्रशस्य आयो मरेन्तु
 मामाद अभ्युदिवा स्यमालपम् ॥

By you, good lady born of a noble family this family which was sinking under a load of miseries has been lifted up and saved So praising her the sages took leave of the good king and returned to their homes with gladdened hearts.

तस्या राज्या व्यतीतापा भुदिते सूर्यमपह्ले ।
 उतपीवाहिकाः सर्वे जमेषुस्ते धपोषनाः ॥
 सदेव सर्वं साधित्या महामात्य महापप्तः ।
 चुम्लेनाप नाव्यन्नापयपतः पुनः पुनः ॥

When that night was past, and the sun had risen all the sages gathered together after performing the rites prescribed for the forenoon and the great sages were not tired of telling Dyumatsena again and again all about that great achievement of Savitri's

ततः प्रकृतयः सर्वाः सात्वेभ्योऽभ्यागता नृपम्।
आचर्ष्युनिहतं चैव स्वेनाभात्येन तं द्विषम् ॥

ऐकमत्यं च सर्वस्य जनस्य स्वं नृपं प्रति ।

सचक्षुर्वाऽप्यचक्षुर्वा स नो राजा भवत्विति ॥

Then all the ministers came from the country of the Salvas to see their king , and they told him of his enemy having been killed by his own minister and of the unanimous desire of all the people concerning their own king, namely, “with or without eyesight, he (alone) should be our king ”

अनेन निश्चयेनेह वयं प्रस्थापिता नृप ।

अध्यास्व चिररात्राय पितॄपैतामहं पदम् ॥

“ O king ! we have been sent here on this resolute purpose Occupy for long days the throne of your father and your forefathers ”

चक्षुष्मन्तं च तं दृष्टा विस्मयोत्कुल्लोचनाः ॥

And when they saw him with eyesight restored, their eyes were bright with wonder

सराऽमिपाय ता द्युमिष्ठगासैषामिपूजितः ।
प्रपयौ नगर दौड्या भाषितरा मेलया शृतः ॥

And then he made his obeisance to those old Brahmins and was in turn honoured by them and surrounded by his army he left for his city with (his queen) Saibi and with Savitri.

ततोऽमिरिपि कुः प्राप्या धम्मेष पुरादितः ।
पुश्च धार्त्र्य मदा मान यौपरावयवं पैषयन् ॥

And the priests gladly anointed Dyumatseva as king and anointed his worthy son as (Yuvraja) Crown Prince

ततः कालेष मदता मापित्पाः ष तिपपत्तम् ।
तद्दुः पुत्रात जघ आदृणामभपञ्चतम् ॥

Then after a long time a hundred sons were born to Savitri and they grew in fame and she had a hundred brothers.

पत्नमात्मा पिता माता श्वश्रूः श्वशुर एव च ।

भर्तुः कुलं च सावित्र्या सब छात्समुद्धृतम् ॥

Thus, by Savitri, her own self, her father, her mother, her mother-in-law and her father-in-law and also her husband's family were all saved from calamity.

यश्चेदं शृणुयान्दत्या सावित्र्याख्यानमुच्चम् ।

स लुखी सर्वसिद्धार्थो न दुःखं प्रामुखान्नरः ॥

And, whoever it be who listens with devotion to this excellent story of Savitri, that person will attain to happiness and achieve all that he desires, and he will never have any (cause for) sorrow.

॥ २१ : ॥

॥ यायति ॥

YAYATI

[The story of Yayati begins with chapter 60 of the Adi Parvan of the Vahabharata and ends with chapter 67. Only two episodes of this long story are embodied in this condensed version. The first episode is in illustration of the truth that renunciation alone leads to happiness and that desire only grows greater the more it is fed and that one can never become satiated with pleasures of the senses. The second episode illustrates the truth that pride goes before a fall. They fully exemplify the duty of devotion and obedience to one's parents. Yayati's son Puru takes on the infirmities of old age to please his father and his daughter Madhavi and her sons enable him to regain lost Heaven.

यथातिनर्हुषः सप्राङ्गसीत्सत्यपराक्रमः ।
स पालयामास महीमीजे च वहुभिर्मूखैः ॥

Emperor Yayati, of proved valour, was the son of Nahusha. He protected the world and performed many sacrifices.

तस्य पुत्रा महेष्वासाः सर्वैस्समुदिता गुणैः ।
देवयन्यामजायेतां यदुस्तुर्वसुरेव च ।
द्रुह्यश्चानुश्च पूरुश्च शर्मिधायां च जक्षिरे ॥

Sons were born to him, who were endowed with all good qualities and who became great bowmen, unto Devayani were born Yadu and Turvasu, and unto Sarmishtha were born Druhyu and Anu and Puru.

स शाश्वतीः समा [राजन्] प्रजा धर्मेण पालयन् ।
जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ॥

That king ruled over his subjects righteously and well for many years, and he was overcome with old age, then to his sons he spoke these words.

षीर्षेन राजामा तु मा पुरिषिः सद ।

पितृमित्रिभ्यः मि जरा म प्रति दृष्टाम् ॥

"I wish to enjoy as a young man the company of young women taking the pleasures of youth let my old age be taken in exchange"

षीर्षेन त्वदीयेन जरे दिवापाम् ।

मामेन शरीरम् राज्यमः म उद्गुणः ॥

Let one of you with my body (taken in exchange) govern the kingdom and let me with his (unscathed) youth take delight in the pleasures of the world

ते म तथा प्राप्य दृष्टाम् भूतया जराम् ॥

इदो च और दोनों नहीं उम्र के बदलना चाहते

तमादीक्षाः पूर्वः पमीपाम् पवित्रम् ।

राज्यमित्रापापि गम्य षट्कर्णा रह ।

भद्रजरां पमादाप इति राज्याग्नि तद्वयाम् ॥

Then young Paro of proved prowess told him "Oh king! Enjoy with (my) youth in your power taking on (my) fresh new body and at your command I shall assume (your) old age and occupy the throne"

पौरवेणाथ धयसा राजा यौवनमास्थितः ।
यायातेनापि वयसा राज्यं पूरुकारथत् ॥

The king thereupon became a youth of Puru's age, and Puru governed the kingdom, taking on Yayati's age

ययातिरपि पत्नीभ्यां दीर्घकालं विहृत्य च ।
नाध्यगच्छत्तदा त्रिसिमिमां गाथां तदा जग्नौ ॥

And Yayati enjoyed the company of his (two) wives for a long time and yet was not satisfied, and then, he sang this song (Gatha)

न जातु कामः कामानामुपभोगैन शाम्यति ।
हविषा कृष्णवत्मेव भूय एवाभिवर्धते ॥

“Desire never abates with the enjoyment of what are desired Like fire, fed with ghee, it grows all the more.

या दुर्ध्यजा दुर्मतिभिः या न जोर्यति जोर्यतः ।
योऽसौ प्रणान्तिको रोगस्तां तृष्णां त्यजतः सुखम्॥

“This desire which cannot be given up by weak-minded people, and which does not decay with the decaying body, but ends only with the loss of life, relinquishing it is happiness

पूर्ण यथमद्वय म पिप्पासितः ।
सप्ताह्यनुरित दृष्टि ममेतेष्यभिजापतः ॥

With my mind immersed in the pleasures of the senses a full thousand years have passed even so my desire for them grows fresh day by day

तेभ्याद्मामद रथसप्ता प्रद्वयपाप मानसम् ।
निष दा निर्ममा भूपाचरित्यामि शूगीः सद ॥

"Therefore I shall relinquish this (desire) and with my mind fixed on Brshman I shall be selfless and free from twioborn joy and sorrow pass my days (in the forest) with the antelopes

पूरा श्रीताऽस्मि भद्र ह गृदाणीश्च स्वयौपमम् ।
राज्य चक्र गृदाणा रथ दि मे श्रियश्चकुतः ॥

Paro I am pleased with you I wish you well Take back this your youth And take this kingdom also for you are the son whose conduct has pleased me

दत्त्वा च पूर्वे राज्यं वने संन्यवसन्निरम् ॥

Bestowing the kingdom on Puru, he lived for a long time in the forest.

पुण्यकीर्तिस्ततः स्वर्गे जगामावृत्य रोदसी ॥

Thence, with his pious fame spreading over earth and sky, he reached Svarga (the abode of the gods)

देवलोकं प्रलोकं संचरन्पुण्यकृदशी ।

अवस्तृथिवीपालो दीर्घकालमिति थ्रुतिः ॥

And it is said that that king who had done many meritorious deeds, with his senses subdued, resided for a long time moving about in the world of the gods and in the world of Brahman

स कदाचिन्तृपश्चेष्ठो यथातिः शक्मागमत् ॥

That great king, Yayati, once happened to go to Indra.

कथान्ते तत्र शक्मेण स पृष्ठः पृथिवीपतिः ॥

Then, at the end of their talk, the king was asked by Indra

इन्द्रः—

सर्वाणि कर्माणि समाप्त्य इत्यन्
गृहं परित्यज्य एव गताऽमि ।
तत्त्वां गृह्यामि नदुपम्य पुनः
केनामि मुख्यस्तापता यथाते ॥

INDRA —

After duly performing all the ordained acts you have O king left your home and stayed in the forest

Therefore I ask of you O Yayati son of Nahusha with whom are you equal in austerity ? ”

ययातिः—

मातृ देवमनुरथेषु गच्छेषु मद्भिषु ।
भास्मनस्तापता मुख्य च धितपद्पामि पासेप ॥

YAYATI —

Among gods and men among the (semi-divine) Gandharvas or among the eminent sages O Indra I do not see anyone equalling me in austerity

-इन्द्रः

यदाऽवमंस्थाः सदशः श्रेयसश्च
अल्पीयसश्चाविदितप्रभावः ।
सतां सकाशो पतिताऽसि राजन्
च्युतः प्रतिष्ठां यत्र लवधासि भूयः ॥

:INDRA

"As you have looked down upon those who might be your equals, your superiors and your inferiors, without a knowledge of their excellences, you shall again, O king, fall among good men whence you might regain this high estate"

ततः प्रहायोमरराजजुषान्
पुण्यांल्लोकान्पतमान् ययातिम् ।
संप्रेक्ष्य राजर्षिवरोऽष्टकस्तम्
उवाच सर्वर्मविधानगोत्ता ॥

Then, on seeing Yayati fall down leaving the blessed worlds which he enjoyed in the company of the king of the gods, the eminent royal sage Ashtaka, guardian of the excellent precepts of Dharma, said -

अष्टकः—

कस्तु युथा दीप्यमानो यथाऽर्जिः
पतस्युदीप्याभ्युधराभ्यकारात् ।
अभ्युदत्ताच्छ्रव ध्यमन्त सर्वे
तत्त्वं प्रपाते तद्यज्ञिष्ठासमामाः ॥

ASHTAKA —

Who are you young man resplendent as Fire dropping down from the intense darkness of the rain-cloud? All of us today have come forward to meet you desirous to know the truth about your downfall

पूर्वातिः—

मह वयातिः सर्वभूताख्यमानात्
मध्यशिवः सुरसिद्धपिंडोकात् ।
हृषीकेश देविक पश्चभूमे-
धूमापाङ्ग प्रति दृष्टि मरीतः ॥

YAYATI —

I am Yayati banished from the world of the gods and of the sages who have achieved their purpose because I looked down upon all living things. I have come to this place where you offer sacrifices, guided by the trail of curling smoke fragrant with the smell of ghee offerings.

अष्टकः

तांस्ते ददामि मा प्रपत्प्रपातं
ये मे लोका दिवि राजेन्द्र सन्ति ।

यदन्तरिक्षे यदि वा दिवि श्रिताः
तानाकम क्षिप्रमपेतमोहः ॥

ASHTAKA

"Do not fall steeply down, I give you those abodes on high which are mine, O great king! Be they in mid-heavens or beyond, ascend to them quickly and undismayed."

एतस्मिन्नन्तरे चैव माधवी सा तपोधना ।
यज्ञवाटमटन्ती सा पुत्रांस्तानपराजितान् ॥
पश्यन्ती वसुधाप्राप्तं घवन्दे पितरं तदा ॥

Then, at this juncture, Madhavi, rich in austerity, who was walking near the sacrificial place saw her invincible sons, and she saw her father come back to the earth and paid him obeisance

माधवी—

गृण्य सदिताः पुत्रा नाशुपोऽय पितर मम।
केन या कारणे मैयमिद् प्राप्तो मदायगाः ॥

MADHAVI —

Sons listen all of you together this is my father born of Nahusha. Wherefore has he who has attained great fame come here in this manner?"

तस्यास्त्रादृष्टं द्युत्या स्यन्ति क्षेति चामपीत् ॥

On hearing those words of hers one of them said "He has been banished from Svarga (Heaven)."

सा पुत्रस्य घटाः द्युत्या सभ्यमाप्य इचेतना ॥

On bearing her son's words her mind was full of tremor

माधवी पितर प्राह दौद्दित्रपरियारितम् ।

तपसा निर्जिताङ्गाका प्रतिषुक्षीय मामकान् ॥

तस्माद्वातेन तपसा चास्माकृप्यमायत ॥

Madhavi told her father who was surrounded by his grandsons "Accept the gift of those worlds (abodes) which are mine, won by austerity. By virtue of our austerity thus gilded ascend unto Heaven.

“

ययाति:

यदि धर्मफलं ह्येतच्छोभनं भविता तथ ।
 दुहित्रा चैव दौहित्रैस्तारितोऽहं महात्मभिः ।
 सर्वैरिदानीं गन्तव्यं सह स्वर्गजितो धयम् ॥

YAYATI

“If this be the fruit of Dharma (virtue), may it be well with you! I have been saved by my daughter and by these great ones, my daughter's sons. Let us all now go together having won (our places in) Heaven (Svarga)”

तेऽधिरुद्ध रथान्सर्वे प्रयाता नृपसत्तमाः ।
 आक्रमन्तो दिवं भासिर्धर्मेणावृत्य रोदसी ॥

And all those eminent princes ascended their chariots; and, proceeding on their journey reached Heaven, by virtue of their Dharma, filling earth and sky with their glory.

एव राजा स मदामा द्विषय
 स्यैद्धिप्रेक्षारिता[उभिरक्षाद] ।
 स्यस्या मर्दि रमादारक्षमा
 स्यर्गं गतः कर्मभिष्यत्पुण्ड्रीम् ॥

Thus that high souled king was well saved by the sons of his daughter and he who was exceedingly bounteous in deeds of virtue left the earth and attained (Svarga) Heaven spreading the world with (the glory of) his meritorious works



॥ श्रीः ॥

॥ नलोपाख्यानम् ॥

NALA

[The story of Nala and Damayanti is told by the sage Brihadasva to Yudhishtira, the eldest of the Pandava princes, when he is in a despondent mood and considers himself as very unfortunate in losing his kingdom at dice-playing. The sage narrates the story of Nala who lost his kingdom likewise at a false dice-play and wandered in the forest with no brothers or kinsmen to share his grief with. An entire sub-section of the Vana Parvan of the Mahabharata (Chapters 49-77), entitled Nalopakhyana Parvan, is covered by this story. The sage concludes that even to recount or to listen to Nala's life is meritorious, as it chases misfortune away. Along with Sri Krishna, Nala and Yudhishtira are the two Punyaslokas, or persons whose names it is holy to chant. 'This story', says Lanman, 'is unquestionably one of the oldest and most beautiful episodes of the Mahabharata.']

निरपेषु मदीपाला यीरमेन श्रवि ध्यनः ।
तस्य पुश्टोऽभयनाम्भा नला धर्माद्यस्तापिदः ।
उपपथा गुणैरिष्टैर्वर्त्तामाप्यत्यधिदः ॥

In the Nishadha country there was a king known as Virasena. He had a son Nala by name who was proficient in matters relating to righteous conduct and to wealth he was good looking and endowed with many desirable qualities and particularly skilled in horsemanship.

ਨ ਹੈ ਪਾਭੀ ਇਦ ਮੌਪੁ ਖੀਸਾ ਬੀਮ ਰਾਮ ਮਾ : ।
ਦਾਰਾ ਮਧੁ ਗੁਜੀ ਯੁਣ : ਪ੍ਰਸਾਦ : ਮਾ ਸ ਖਾਪ੍ਰਦਾ : ॥

And likewise there lived in the Vidharbha country the warrior Bhima who was terribly strong and endowed with all good qualities being childless he was anxious to have children

प्रस्तुषिर्दीपनस्तास्मै समार्थ्यि वरं ददौ ।
 कन्यारत्नं कुमारांश्च त्रीनुदारान्महायशः ।
 दमयन्तीं दमं दान्ते दमनं च सुवर्चसम् ॥

The very illustrious Brahman sage Damana gave him and his wife as a boon Damayanti, a gem among girls and three noble boys Dama, Danta, and Damana the glorious

दमयन्तीं तु रूपेण यशः प्राप सुमध्यमा ॥

And Damayanti, with her slender waist, grew famous for her beauty

नलश्च नैश्चादूलो रूपेणाप्रतिमो भुवि ॥

And Nala, the best of men, had nobody in this world to equal him in beauty.

तस्याः सभीपे तु नलं प्रशीरांस्तुः कुतूहलात् ।
 नैषधस्य सभीपे तु दमयन्तीं पुनःपुनः ॥

In Damayanti's (her) presence, people were eagerly praising Nala; and in the presence of Nala (King of the Nishadha country), they praised Damayanti again and again.

तपाद्वृष्टः कामादभूत् स अपर्वते दुष्टपः ॥

And love arose between them unseen
of each other and it grew into a passion.

भवपनुपललः काम तदा पारयितु दृदा ।

भवतः पुरस्पीप-ये यन आम रदापातः ॥

Then unable to keep his feelings of
love within himself he went alone to a
grove near the palace

स दृदा ततो दृमान् जातक्षयपरिभृदान् ॥

And he saw '(there) a number of swans
accoultred in bright gold

यने पिचरता तेपामेक जमाद पक्षिणाम् ॥

He caught one of those birds as they
sportingly moved about the grove

तराऽन्तरिक्षना याच व्याजदास मल तदा ॥

And then that bird spoke these words
to Nala

हन्तव्योऽरिग न ते राजन्करिष्यामि तव प्रियम् ।
 दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
 तव चैव यथा भार्या भविष्यति तथाऽनघ ॥

"O king! you must not kill me, I will do what will please you, king of the Nishada country! I shall, O blameless man, so describe you in Damayanti's presence that she becomes your wife"

एवमुक्तस्तत्रो हंसमुत्ससर्ज महीपतिः ॥

Thus addressed, the king thereupon set the swan free.

ते तु हंसास्समुत्पत्य दमयन्त्यास्तदाऽन्तिके ।
 निपेतुः सा ददर्शथ खगान्सखिगणावृता ।
 ५५५कैकाशस्तदा कन्धास्तान्हसान्समुपाद्रवन् ॥

And those swans flew away, and they alighted near the place where Damayanti was, she and her playmates saw those birds, and the girls chased those swans, each girl running after one of them

दमयन्ती तु य हस समुपाधापदन्तिफे ।
स मानुरी गिर इत्या दमयन्तीमयाप्रभीत् ॥

And that swan towards which Damayanti ran he assumed the language of men and then spoke to Damayanti

धमयन्ति नळो नाम निपथेषु मद्वीपतिः ।
तस्य दै यदि भावा त्य भवेया यत्यर्थिनि ।
सफल ते मवेभाभ रूप चेष्ट मुमर्खमे ॥

Damayanti ! there is a king in the Nishadha country Nala by name. Slender waisted girl dazzling in your beauty ! If you become his wife then indeed your birth would not be in vain and this beauty (which is yours) would bear fruit

त्य चापि रत्न नारीणा सरेषु च मळो घरा ।
विशिष्टाया विशिष्टेन स त्वा गुणधान्वेत् ॥

You are a jewel among women and Nala excels all other men It is good that the best woman weds the best man

दमयन्त्यब्रवीर्जसं त्वमप्येवं नलं वद ॥

Damayanti told the swan “ Please speak so to Nala (also) ”

अपडजः पुनरागाम्य नले सर्वं न्यवेदयत् ॥

And the bird flew back and informed Nala of all (that happened)

तदाप्रभृति न स्वस्था नलं प्रति बभूष सा ।

दमयन्ती ध्यानपरा हृष्टयाविष्टचेतना ॥

Thereafter, Damayanti was uneasy, always thinking of Nala, with her mind preoccupied with love.

तच्छ्रुत्वा नुपतिर्भीमो दमयन्तीसखीगणात् ।

अपश्यदात्मना कार्यं दमयन्त्याः स्वयंवरम् ॥

When king Bhima heard of it from Damayanti's companions, he realised that Damayanti's *svayamvara* (where she could choose her husband herself from an assembly of suitors) should be arranged by him

स समिपातपामास मटीपालन्पद्मपतिः ॥

And that king made the several kings gather into an assembly (of soldiers).

मलाङ्गि राजाऽस्यागच्छमपतीमनुपतः ॥

And king Nala who was devoted to Damayanti was proceeding to that place

देषाः पथि नस रष्टा भासमान पथा रपिष्म् ।

भगुष्ठैरपघ मा मा मल भवपतो भेपान् ।

अस्माक फुर सादाव्य दूता भव गत्तम ॥

On the way (to Vidarbha) the gods met Nala who was bright like the sun and spoke to him (the king of the Nishadha country) O Nala! you are always truthful. You must do us a favour and be our messenger O best of men!

तेभ्यः प्रतिष्ठाव मलः कृताखलिष्पन्धितः ॥

Nala gave his word to them and waited on them with the palms of his hands closed in adoration.

के वै भवन्तः कश्चासौ यस्याहं दूत ईप्सितः ।

किञ्च तत्र भया कार्यं कथयधर्वं यथातथम् ॥

“Who are you, sirs? And who is he to whom it is desired that I should go as a messenger? And what should I do when I go there? Please tell me precisely”

एवमुके नैषधेन मघवानभ्यभाषत ॥

When the gods were thus addressed by Nala (Naishadha), Indra answered

अमरान्वै निबोधास्मान्दमयन्त्यर्थमागतान् ।

त्वं वै समागतानस्मान्दमयन्त्यै निवेदय् ॥

प्रातुमिछित्ति देवास्त्वां शकोऽग्निर्वरुणो यमः ।

तेषामन्यतमं देवं पतित्वे घरयस्व ह ॥

“Know us to be gods who have come for Damayanti's sake. Please inform Damayanti that we have come here and tell her ‘The Gods Indra, Agni (Fire), Varuna and Yama (Death) have come as your suitors. Choose one of these gods as your husband’”

ॐ स तप्युपादा दमयन्ता निशात् ॥

He said "I shall do so" and went to Damayanti's residence

अथेन भवमानय दमयन्तम्यमापत ।

त्वमस्यमरणद्वार प्रातुमिच्छामि तडमप ॥

Then Damayanti asked him smilingly
"You are like a god bold and blameless
that you are I wish to know who you
might be"

प्रभुत भु वैद्यर्या मलसां प्रयुपा । ८ ।

नल मां विद्य व स्याजि देष्टुतमिदापातम् ॥

द्याम्बा प्रासुमिच्छन्ति ॥ ५ ॥ अग्निवदणा प्रमः ।

त रामन्पतम् द्य पक्षि परय ॥ ६ ॥ मन ।

त रामेर प्रमाणं प्रगिष्ठा ॥ ७ ॥ मनः ॥

Thus questioned by Damayanti (the princess of Vidarbha) Nala replied to her
"Know me good lady as Nala come
here as a messenger of the gods. The
gods Indra Agni (Fire) Varuna and Yama
(Death) have come as your suitors.
Choose good lady one of these gods as
your husband it is solely because of
their power that I was able to enter (this
place) unnoticed

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमन्तवीत् ।

त्वत्कृते हि मया वीर राजानः सन्निधातिताः ॥

She made her obeisance to the gods and, smiling sweetly, spoke to Nala "It is really for your sake, O hero, that the kings are being gathered into an assembly (of suitors)"

एवमुक्तस्तु वैदभ्या नलस्तां प्रत्युवाच ह ॥

Thus addressed by the Princess of Vidarbha, Nala replied to her

तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ।

येषामहं लोककृतामीश्वराणां महात्मनाम् ।

न पादरजसा तु ख्यो भनस्ते तेषु वर्तताम् ॥

"When the protectors of the world await you, why do you choose an ordinary human being (for your husband)? Let your mind be fixed upon those mighty lords who protect the [world, to the dust of whose feet I am inferior"

नैपेष्टनैपमुण । ना दमय+ती यचाऽमपीत् ।
 दृष्ट्वा इदं मम स्य मर्त्येष्य । पूर्णिष्ठिपत ।
 पूर्ण रथामेष्य मर्त्यर नारमेतद्वामित ॥
 स्य चैष दृपाक्षापान्ते मम यश स्यपवरः ॥

Thus addressed by Nala (the Prince of Nerbada) Damayanti spoke these words

I make my obeisance to all the gods
 O prince! I can choose only you as my
 husband. What I tell you now is truth.
 Please come you and the gods to the
 place of my *Sreyamvara* (where I shall
 choose my husband)."

एपमुखस्याज्ञाम यश देषाः समापतः ॥

Thus told he returned to the place
 where the gods were (waiting).

५५॥—

परिदृष्टा रथा राजन् दमयन्ती पि ममपीत् ॥

THE GODS —

"Did you O prince see Damayanti ?
 And what did she say ? "

नलः

वर्ण्यमानेषु च मया भवत्सु रूचिरानना ।
 मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥
 अव्रवीचैव मां चाला आयान्तु सहिताः सुराः ।
 त्वया सद्व नरव्याघ्र मम यत्र स्वयंवरः ॥

NALA

"Even as I was expatiating about you, that bright-faced girl had made up her mind and would choose only me, O eminent gods! And the girl told me. 'O best of men! Let all those gods come along with you to the place of my *Svayamvara* (where I shall choose my husband)'"

अथ काले शुभे प्राते दमयन्तीमभीष्टवः ।
 विविशुस्ते नृपा रङ्गमासीनाः पृथिवीक्षितः ॥

Then, as the auspicious hour approached, the princely rulers of the earth entered the assembly hall, eager to obtain (the hand of) Damayanti (in marriage), and took the seats (assigned to them)

दमयन्ती रता रह प्रधिवेश चुमाना ।
भुज्यन्ती प्रमया राधा चलूपि च मनासि च ॥

Thereafter Damayanti entered the assembly hall bright faced and with her radiant beauty she dazzled at once the eyes and the minds of the (assembled) kings.

रता सकीर्णमामेषु राधां नामस्तु [मारत] ।
ददर्श मैमी पुष्पान् पृच्छ तुत्पाए तीनिद ॥

Then when the names of the (several) kings were being announced (one by one) Damayanti (Bhima's daughter) saw five persons there who looked (all) alike

यय दि धृदो तेषा रत मेने नह चुपम् ।

And as she looked at each of them she thought that each was Prince Nala

कथं नु देवान् जानीयां कथं विद्यां नलं नृपम् ।
 एवं विचिन्त्य वहुधा नमस्कारं प्रयुज्य सा ।
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमप्रवीत् ॥

"How am I to know who the gods are and how am I to know which is Prince Nala?" She pondered over the question in various ways, and then she made her obeisance to the gods and held the palms of her hands together in adoration and, trembling, spoke this

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।
 पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥ ,

"On hearing the words of the swans, I have chosen Nala as my husband As that is the truth, let the gods point him out to me"

निश्चस्य दमयन्त्यास्तत्करुणं प्रतिदेवितम् ।
 मनोविशुद्धि बुद्धि च भक्ति रागं च नैषधे ।
 यथोक्तं चक्रिरे देवाः सामर्थ्यं लङ्घधारणे ॥

And when the gods heard that piteous appeal of Damayanti and observed the purity of her thoughts, the fixity of her mind and her love and devotion to Nala (the Nishadha prince), they exhibited on their persons their several distinguishing characteristics, as requested (by Damayanti).

सा समीक्ष्य तु तान् देवान् पुण्येत् । क च मैषयम् ।
 स्क धदेशोऽसुखसन्धि राजे परमराममाम् ।
 सत्रो दादेति सद्भवा मुच दशष्ट्रो नराधिपे ॥

And when she saw who the gods were and who the praiseworthy Nala was she placed the most auspicious garland round his neck. Then all at once arose a cry of wonder from the (assembled) kings.

कृते तु मैषये मैन्या । लाङपालाः मद्बौद्धमः ।
 महामनसस्तये नलापादी यरान्दुः ॥

When Nala (the prince of Nishadha) was thus chosen as her husband by Damayanti (the daughter of Bhima) all the illustrious guardians of the world were glad at heart and they granted him (Nala) eight boons.

गतेषु पार्थिवे द्रेषु मीमां प्रीता मदामनाः ।
 विषाद्य फारपामास धमपन्तया नलस्य च ॥

When the (assembled) kings had left, the high minded Bhima was pleased and had the wedding of Damayanti and Nala celebrated.

उथ्य तत्र तथाकामं नैषधो द्विपदां वरः ।
 भीमेन समनुज्ञावो जगाम नगरं स्वकम् ।
 रेमे सह तथा राजा प्रजा धर्मेण पालयन् ॥

Then Nala, the best of men, stayed there for such time as he liked and, thereafter, permitted by Bhima, he returned to his own city, and ruling over his subjects according to law, he lived a happy life with (Damayanti) her

जनयामास च ततो दमयन्त्यां महामनाः ।
 इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥

And then the high-minded Nala had a son Indrasen, and a daughter Indrasena born of Damayanti

वृते तु नैषधे भैम्या लोकपाला महौजसः ।
 यान्तो दद्युरायान्तं द्वापरं कलिना सह ॥

After Nala had been chosen by Damayanti as her husband, the illustrious guardians of the world were returning (to Heaven), and they saw Dvapara coming towards them, along with Kali

भयावधीत् कर्ति शक्त उप्रेक्ष्य वल्लभूतम् ।
द्वापैरेष सहा येन कले प्रहितं प्राप्तसि ॥

And then when Indra, destroyer of the demons Bala and Vritra, saw Kali he asked (him) Tell me where are you going Kali with Dvapara as your companion?

ततोऽप्रधीत्कर्ति: शक्त उप्रेक्ष्याः स्वप्यवरम् ।

नात्या हि धर्विष्ये तां मनो हि सम ता नातम् ॥

Then Kali answered Indra I am going to Damayanti's Svayamvara (choice of a husband) and will choose her (as wife) for my mind has already gone to her (in advance).

तमवीक्ष्य देहात् निरुचस्म स्वप्यवरः ।

पूतस्तापा नलो राजा पतिरस्मस्मीपतः ॥

And Indra told him laughing The Svayamvara is over Prince Nala was chosen by her as her husband (even) when we were by his side

परमुक्ता कर्ति देहा द्वापर च दिव्यं पर्युः ॥

After having told Kali and Dvapara this the gods returned to Heaven

संयन्तु नोत्सहे कोपं नले वत्स्यामि द्वापर।
 स्मृश्यिष्यामि तं राज्यान्न भैम्या सह रंस्यते ।
 त्वमप्यक्षान्समाविश्य साहाय्यं कर्तुमर्हसि ॥

"I cannot restrain my anger Dvapara! I will possess Nala and expel him from his kingdom He shall not be happy with Damayanti. And you must enter the dice and render me help (in this enterprise)"

एवं स समयं कृत्वा द्वापरेण कलिः सह ।
 गत्वा पुष्करमाहेदमेहि दीव्य नलेन वै ॥
 अक्षद्यूते नलं जेता भवान्हि सहितो मया ।
 निषधान्प्रतिपद्यस्व जित्वा राज्यं नलं नृपम् ॥

Thus entering into an agreement with Dvapara, Kali went to Pushkara and told him this "Come and play a game of dice with Nala Helped by me, you will certainly defeat Nala in the game of dice. Winning his kingdom from Nala, you will have the Nishadha country for yourself"

आत्माप तु नल धीरः पुण्यकरः परवीरः ।

दीप्तिं वेत्यप्रवीकृता खृपेणोति मुहसुद्धः ॥

And that warrior brother Pashkara who could kill opposing warriors in battle came to Nala and pressed him again and again saying Let us play a game of dice.

न धर्ममे रथो च जा समाकान महामनाः ॥

And the noble minded king was not able to refuse the invitation

तमसमवस्थमर्हे भुजूदी न तु कश्चन ।

निधारणेऽमध्यक्षका दीप्तिमानमरिषमभ् ॥

And none of his friends was able to stop him who was the terror of his foes when he began to play at dice and was mad with the passion for gambling

षष्ठीप तु रथा मैमी धान्त्ययच्छ्रुत्ययः गिरः ।

द्विषां देशकालका प्राप्तकालमनित्यितः ॥

Then Damayanti consoled (Nala's charioteer) Varshneya and as she knew the proper time and place for everything the blameless lady spoke these words gently at the proper moment

नलस्य दयितानश्वान् योजयित्वा मनोजघान् ।
रथमारोप्य मिथुनं कुण्डनं यातुमर्हसि ॥

" You must yoke to his chariot the favorite horses of Nala, which are as fleet-footed as the wind and seating his twin children on the chariot proceed to Kundina (city)"

घयौ मिथुनभारोप्य विदभास्तेन वाहिना ।
हयांस्तत्र विनिश्चिप्य सूतो रथवरं च तम् ॥
इन्द्रसेनां च तां कन्यामिन्द्रसेनं च वालकम् ।
आमन्त्र्य भीमं राजानभार्तः शोचभलं नृपम् ।
ऋतुपर्णं स राजानभुपतस्थे सुदुःखितः ॥

And the charioteer seated the twins on the chariot and drove on to the Vidarbha country, and then leaving those horses and that excellent chariot in safe custody, sore at heart, he took leave of the girl Indrasena and the boy Indrasen and also of king Bhima, grieving (all the while) for king Nala, and he went thence, sad at heart, to king Rituparna whose service he entered

पुरुषेण निक्षिप्य पुण्ड्रलक्ष्मः चुदुमनाः ।
उचीय तथा पूर्व भूपालि मदापवाः ॥
पक्षासा छस्थीता चुदच्छाक्षिप्पन ।
मिष्टाम सरा चजाएवदा चुविपुला धिपम् ॥

And with a very bitter heart the praiseworthy king Nala of great fame threw away as stake his cloak and his ornaments and then having lost his extensive fortune he walked out wearing a single garment and with no cloak on adding greatly to the sorrow of his well-wishers.

धमयन्तपेक्षयभाद्य बाहुरुपुष्टाऽप्यात् ॥

And as he went, Damayanti wearing also a single garment, followed behind him.

स तथा भगवान्मारो विराज मैवपाऽप्यस्त् ॥

And Nala stayed for three nights along with her in the outskirts of his city

पुष्करस्य तु पापेन तस्य विद्वेषेन च ।

स तथा भगवान्मारो भवतारपदो न सत्त्वतः ॥

Because of Pushkara's orders and also because of Pushkara's feelings of hatred Nala although he deserved kindly treatment did not meet with kindness in the outskirts of his city

त्रिरात्रमुषितो राजा जलमात्रेण वर्तयन् ॥

The king passed three full days subsisting only on water (before he went into the forest).

शुधया पीड्यमानस्तु नलो वहुतिथेऽहनि ।

अपश्यच्छकुनान्कांश्चिद्धिरण्यसदृशच्छदान् ॥

One long day, when Nala was oppressed by hunger, he saw some young birds whose wings shone like gold

ततस्तानन्तरीयेण वाससा स समावृणोत् ।

वस्त्रमादायोत्पतन्तः खगा आहुस्तवो नलम् ॥

दृश्या दिग्बाससं भूमौ स्थितं दीनमधोमुखम् ॥

Then he threw over those birds the single garment that he was wearing round his waist, but they flew up with his garment and flying told Nala, whom they saw standing on the ground, naked, miserable and downcast

धर्मसाः कुकुदे सय पासो जिदीपयः ।

आगता न हि मः प्रीतिः सयाससि गते स्यविः ॥

"We are the dice silly fool who wished to rid you of your garment. Verily it is no pleasure to us if you go with your cloth on"

धान्समीक्ष्य गतान्तराङ्गां धमयन्तीमथापिपौत् ।

चैपत्त्वं परम पाप्त्वा तुःखिता यतचेतनः ॥

भर्ता तेऽहं निपापेद पञ्चन दितमामनः ।

एष पत्न्या यिदभाणामेव पास्यति कासलान् ॥

Then on seeing them fly away klog Nala told Damayanti I have reached extreme adversity and with constant sorrowing, I am stupefied I am your husband. Listen to these words which will do you good This is the way to the Vidarbha country and this path leads to the province of Kosala

सा पाप्यकल्पत याखायाच त फैष्य घघः ॥

"Choked with tears she spoke to him pliteously and in a tremulous voice

उद्भेपते मे हृदयं सीदन्त्यङ्गानि सर्वशः ।

तव पार्थिव सङ्कल्पं चिन्तयन्त्याः पुनःपुनः ॥

" My heart trembles, O prince, and my limbs are all drooping, as I think again and again of what you have in your mind

हृतराज्यं हृतद्रव्यं विवर्खं श्रुण्ड्यमान्वितम् ।

कथमुत्सृज्य गच्छेयमहं त्वां निर्जने वने ॥

" How can I go away and leave you, bereft of your kingdom and of your wealth, wandering in this desolate forest naked, hungry and weary ?

आन्तर्दय ते श्रुधार्तस्य चिन्तयानस्य तत्सुखम् ।

वने धोरे महाराज नाशयिष्याभ्यहं कुमम् ॥

" To you, great king, so tired and oppressed with hunger, and thinking about the happiness of those days, I shall give comfort in this fearful forest and remove all fatigue

न च भार्यासिमं किञ्चिन्नरस्यार्तस्य मेषजम् ।

नित्यं हि सर्वदुःखेषु सत्यमेतद्वचीमि ते ॥

" There is never a salve like unto a wife in curing one who is afflicted with every kind of sorrow. This is the plain truth that I speak to you

पत्त्वाम हि ममा भीषणमार्क्या सि च नरोत्तम ।
उद्दितावेष गच्छाया विद्महिं दि मन्यसे ॥

Best of men! you tell me about the paths again and again. If you approve together we shall go to Vidarbha

कथं च सृजा गत्वा इह तथ उद्दिष्ट्यर्थतः ।
परिच्छन्नो नामिष्यामि तथ शोकविष्ट्यर्थतः ॥
इति ध्रुवजलो राजा दमयन्ती पुनः पुनः ।
सास्त्ययामाच कर्याणी धारसोऽप्येत् सृजताम् ॥

I, who went there happy and brought you much joy how can I go there now sad and miserable causing you much grief" So spoke king Nala to Damayanti again and again and he comforted his blessed lady who was clothed in a part of her garment only

तावेकवस्त्रसंबीतावटमानावितस्ततः ।
श्रुतिपासापरिश्रान्तौ सभां कांचिदुपेयतुः ॥

With a single garment between them to cover themselves with, they wandered here and there, and worn out with hunger and thirst they came to a resting-house

स वै विवस्त्रो मलिनो विवर्णः पांसुगुणितः ।
दमयन्त्या सह श्रान्तः सुष्वाप धरणीतले ॥

With his naked body pale and dirty and covered with dust, he felt weary and lay down on the ground along with Damayanti and fell asleep

दमयन्त्यपि कल्यापी निद्रयाऽप्यहृता ततः ॥

The blessed Damayanti too was also overcome with sleep

शोकोन्मथितचित्तसन्सभां पर्यचरक्तदा ॥

Soon after, with his mind perturbed with sorrows, Nala (he) got up and paced about the resting-house uneasily.

भाससाद समादेरो पिकारा नाहुमुचम् ।
 तेमार्थं पाससदिचत्यं निपन्ध व्र पृतयः ॥
 अपए एस्तु फलिना मादितः माद्रपद्मः ॥
 चुमामुर्द्धव्य ता भार्या पिलभ्य वै क्षेण यदु ॥

He caught hold of an excellent sword which lay unsheathed in a corner of that resting house and he who was a terror to his foes cut with that sword a part of (her) garment and wrapped himself in it and driven by Kali Nala lost his senses and with many piteous moans he ran away leaving his sleeping wife all alone.

मपुष्यत यरारादा भवस्ता पिजने घने ॥

And that lovely lady woke up from her sleep in the desolate forest and was much afraid.

अपश्यमाना भवीत राखुः वसमन्धिता ।
 माप्तो शुच्येदा नाथ मीताऽस्मि पिजने घने ॥

Not finding her husband there she was full of grief and pain and she cried aloud Ah my lord I am terribly afraid in this lonely forest.

तां शुद्ध्यमाणा मत्यर्थं कुररीमिव वशातीम् ।

जथ्राहाजगरो ग्राहो महाकायः शुधाऽन्वितः ॥

A monstrous boa-constrictor, which was hungry and rapacious, caught her as she was running about languished overmuch and bleating like an ewe in distress

तां तु कश्चिद् भुजङ्गं तं विशस्य मृगजीवनः ।

मोक्षयित्वा समाश्वास्य कामस्य वशामीयिवान् ॥

Then a hunter (passing that way) killed that serpent and released her from its grip and comforted her with sweet words, and he was overwhelmed by lust

दमयन्ती तु दुःखाती शशापैनं रुषा किल ॥

०४६३ पपात मेदिन्थामग्निदण्ड इव द्रुमः ॥

And Damayanti, who was afflicted with sorrow, grew wild with exasperation and cursed him, and he fell dead on the ground, like a tree burnt by a forest fire

सा गत्या त्रीनदोरामान् वृत्तिर्थममपलम् ।
साऽभिपाप्त तपापुदान् धिनपापनता स्थिता ॥

She walked three days and nights and then saw a group of hermitages, she made her obeisance to the ascetics there and stood near them, bowing her head reverently.

उद्दर्कस्तथ कर्त्त्वाणि कर्त्त्वाणि मविता श्रुमे ।
घय पश्याम तपसा शिष्ठ द्रृपसि नैपधम् ॥

Good lady! You are blessed. Happiness awaits you. We see into the future by powers gained by austerities. You will soon meet Nala."

पृष्ठमुख्याऽस्तहितास्ते विभिता द्वमपादः ॥

After saying this they vanished from her sight and she stood there wondering

पश्चाती सा चिराद्वाला पुर्खासाद्यन्मध्य ।
सायाङ्के चेदिपापस्य द्वुषादा सत्यपादिभः ॥

And that young lady walked on for a long while and in the evening reached the big city of truthful Subahu, king of the province of Chedi.

तां प्रासादगताऽपश्यद्राजमाता जनैर्वृताम् ॥

The king's mother, who was in her palace, saw her surrounded by a crowd.

स्तो जनं धारयित्वा तं प्रासादतलमुच्चमम् ।

आरोप्य विसिता [राजन्] दमयन्तीमपृच्छत ॥

She caused that crowd to disperse and made Damayanti mount the palace, and wondering (about her), inquired who she might be

भैमी

मानुषीं मां विजानीहि भर्तां समनुव्रताम् ।

धूते स निर्जितश्वेव वनमेक उपेयिवान् ॥

DAMAYANTI

"Know me to be an ordinary mortal faithful to my husband. He was defeated in a game of dice and retired alone into the forest

तं मार्गामिणा भर्तां न विन्दामि प्रियं प्रभुम् ॥

"I have been searching for my dear lord and husband, but I have not met him"

तामधुपरिपूर्णी राजमाता । अपीरस्य प्रभृ ।
इहैय पञ्चषी मद्रे भर्ती धुपलभ्य से ॥

The king's mother of her own accord told (her) Damayanti whose eyes were filled with tears "Good lady! I stay here (with us) and you will find your husband (again)"

पवसुपत्था सतो मैरी राजमाता [पिरावते] ।
उपाचेद दुर्दिवर सुनन्दा नाम [भारत] ॥

After speaking to Damayanti in this manner the king's mother told her daughter Sunanda this

पवसा तुस्यता प्राप्ता सधी सप्त मपरिपूर्ण ॥

This lady is of your age Let her be your companion.

ततः परमसंहृष्टा सुनन्दा गृहमागमत् ।
दमयन्तीसुपादाय सखीभिः परिवारिता ॥

Then Sunanda was mightily pleased, and surrounded by her companions, she returned to her (own) palace taking Damayanti with her.

उत्सूज्य दमयन्तीं तु नलो राजा [विशांपते] ।
ददर्श दावं श्रुश्चाव शब्दं भूतस्य कस्यचित् ।
अभिधाव नलेत्युच्चैः पुण्डलोकेति चासकृत् ॥

Going away from Damayanti, king Nala saw a forest-fire, and he heard the loud cries of some living thing calling more than once "Hasten, Nala!" and "Blessed man!"

मा। भैरिति नलश्चोक्त्वा मध्यमग्नेः प्रविश्य तम् ।
ददर्श नागराजानं शयानं कुण्डलीकृतम् ॥

'Do not fear!' answered Nala and rushed into the fire, and there he saw the king of serpents lying coiled on the ground

स नालः प्राज्ञिभूत्या वेपमातो मळ सदा ।

उषाख मी विदि राजधान ककोटक [नूप] ॥

Then that serpent trembled and remaining reverently before Nala, told him "Know me, O king as the serpent Karkotaka.

मया प्रकृत्यो ब्रह्मर्पिण्डानाः छुम्हात्पाः ।

ऐन मन्त्रपरीतेन शसोऽस्मि मनुजाभिप ।

तिष्ठ एव स्थाप्य इव वायदेति नलः कचित् ॥

' An innocent Brahmin sage who was practising very great austerities was deceived by me and in his anger he cursed me O lord of men thus Remain immobile as a stone till Nala comes here

तस्य शापाख शप्त्वोमि पदः किञ्चित्पितु पदम् ॥

' Because of his curse I am not able even to move a foot."

तं गृहीत्वा नलः प्रायादेशं दावविवर्जितम् ॥

Nala listed it (the serpent) up and ran out to a spot where the forest-fire had not spread

उत्सुकामं तं नागः पुनः कर्कोटकोऽप्रवीत् ।

पदानि गणयन्त्वाच्छ श्रेयो दास्यामि'यत्परम् ॥

And when he was about to let the serpent Karkotaka go, it said. "Count the paces as you go I will bestow on you a great advantage"

ततः संख्यातुमार०धमदशदशमे पदे ।

तस्य दृष्टस्य तद्वपुं क्षिप्रमन्तरघीयत ॥

Then, when he began to count (his paces), the serpent bit him at the tenth step* As soon as he was bitten, his handsome appearance was suddenly gone.

स दृष्ट्वा विस्तितस्तस्थावत्मानं विकृतं नलः ॥

When Nala saw that he had become disfigured, he stood (for a while) wondering

* 'Dasa' means 'ten' and also 'bite'

तता ककोटको नामा साम्भैरथमधमधी॒ ।
 मया तेऽन्तर्दिव रूप न त्वा विचर्जना ॥ इति ॥
 १४४ राबितः सूलो यादुकाऽहमिति द्रुष्टव् ।
 समीपमुत्रपर्यस्य स हि वेद। सनैपुणम् ॥
 स तेऽक्षशूद्रय शारा राबाऽभ्यहृयेन वै ।
 मविभ्यसि यदा॑सक । अेयसा योश्यसे तदा ॥
 स्वदैरैक्तनया भ्यां च मत्यमेतद्वीभि से ।
 अनेन याससा च्छब्दः स्व रूप प्रतिपत्त्यसे । ,
 इत्युच्चा प्रददौ तस्मै विष्य खातोपुग तदा ॥

Then the serpent Karkotaka comforted Nala and told him "I have rid you of your handsome appearance lest people recognize you. Go hence O king to Rituparna's place saying 'I am a charioteer Bahruka by name' He knows all about dice. He will impart to you all the secrets of dice playing in return for a full knowledge about horses (imparted by you). Then, when you become an expert at dice-playing you will have your fortune restored and you will have your wife and twin children back again. This is truth that I am telling you. Attired in this garment, you will get back your handsome appearance. So saying he gave him a pair of godlike garments.

न गाराजस्ततो [राजन्] तप्तिवान्तरधीयत ॥

And the king of the serpents disappeared then and there.

तस्मिभन्तादिते नागे प्रथयौ नैपधो नलः ।
कंतुपर्णस्य नगरं प्राविशदशमेऽददनि ।

When the serpent had disappeared, Nala, the king of Nishadha, went towards Rituparna's city and reached it on the tenth day

स राजानमुपातिभृद्धाहुकोऽदभिति शुचन् ॥
अश्वानां धारने युक्तः पृथिव्यां नास्ति मत्समः ।
अन्तसंकारमपि च जानाम्यन्यैर्विशेषतः ।
यानि शिल्पानि लोकेऽस्मिन्यच्छ्वान्यत्सुदुष्करम् ।
सर्वं यतिष्ठे तत्कर्तुमृतुपर्ण भरस्व माम् ॥

And he waited upon the king saying: "I am Bahuka. There is no one in this world who can equal me in the management of horses, and I know how to cook much better than others, whatever art or craft is practised in this world and however difficult the task may be, I shall strive my best in all of them, only support me, Rituparna."

ऋतुपर्णः—

चीक्रपाने सक्षा धुदिभिंयते मे विशेषतः ।
स त्यमातिथ यागं त पस ऐ मणि पादुक ॥

RITUPARNA —

I am always particularly fond of rapid motion so devote yourself to this work (of chariot driving) and live with me O Bahuka !

पवमुको नलस्तेन दमयस्तीमनुभरन् ।
मसातपाक्ष भ्यपकष्टाप्तस्ताम्य निवेशने ॥

Thus asked by that king, Nala lived incognito in his palace thinking always about Damayanti.

हृतराज्ये नले भीमः भमायेऽप्यर्जन गते ।
विजात्प्रस्तापयामीस यस्तु वत्या च पुण्डलम् ॥

When Nala, deprived of his kingdom, could no more be seen nor his wife, Bhima despatched Brahmins presenting them with abundant riches

मृगयध्वं नलं चैव दमयन्तीं च मे खुताम् ।

इत्युकास्ते ययुर्हष्टा ब्राह्मणाः सर्वतो दिशम् ॥

"Search for Nala and also for my daughter Damayanti" So requested, the Brahmins went in all directions, eager (in their search)

ततश्चेदिपुर्णं रथां सुदेवो नाम वै द्विजः ।

विचिन्त्वा नोऽथ वैदर्भीभपश्यद्राजवेशमनि ॥

Then, a Brahmin named Sudeva, searching in the lovely city of Chedi, saw Damayanti in the royal palace

तथैव राजमाता च ब्राह्मणात्पर्यवेषयत् ।

भोजनार्थं सुदेवोऽपि तत्रैव प्रविवेश ह ॥

With her help only, the king's mother served Brahmins with food, and Sudeva also went in (to take his food) there

तां समीक्ष्य विशालाक्षीं सुदेवो ब्राह्मणोऽब्रवीत् ।

अहं सुदेवो वैदर्भं भ्रातुस्ते दयितस्सखा ।

कुशली ते पिता राज्ञि कुशलौ दारकौ च ते ॥

Seeing that large-eyed lady, the Brahmin Sudeva said "I am Sudeva, O Vidarbha princess (Damayanti), a dear friend of your brother You father, O queen, keeps good health, and both your children are also in good health"

ततः भुदेषमानाऽप्य राजमात्रा [विष्णुपदे] ।
प्रभु मार्पी कस्येष स्वया च धिदिता कथम् ॥

Then the [king's] mother summoned Sudeva to her presence and asked him
Whose wife is this lady? And how is she known to you?

भुदेषः—

विष्णुर्मैषजो खमीत्मा भीमो भीमपराक्रमः ।
भुतेष सस्य कल्याणी दमयन्तीति विष्णुता ॥
पाला तु नैषधो नाम भार्येष सस्य भीमतः ।
स भुतेन वितो आना इतपाञ्चो महामतो ।
दमयन्त्या गसा सार्च न प्राप्ताप्यत किञ्चन ॥

SUDEVA —

"

Virtuous by nature and terrible in his strength is Bhima king of the Vidarbha country. This good lady is his daughter well known as Damayanti. There is a king known as Nalishadha and this lady is that wise king's wife. He was defeated by his brother in a game of dice and deprived of his kingdom. And noble minded as he was he went abroad with Damayanti and has not at all been heard of.

ते खयं दमयन्त्यर्थे चरामः पृथिवीमिमाम् ।
सेयमासादिता बाला तव देवि निवेशने ॥

“And we wander all over this earth in search of Damayanti. Such is the girl whom, O Queen, I have been able to discover in your palace.

अस्या ह्येष भ्रुवोर्मध्ये सहजः पिण्डुरुक्तमः ।

“In the middle of her eye-brows, she has an auspicious mole from her birth.”

तच्छुल्वा वचनं तस्य राजमातेदमब्रवीत् ।

भगिन्या दुहिता मेऽसि पिण्डुनाऽनेन सूचिता ।

यथैव ते पितुर्गेहं तथेदमपि भासिनि ॥

On hearing those words of his, the Queen-mother said this “You are indeed my sister's daughter. You are identified by this mole. As is your father's house, even so is this house (yours), my dear girl.”

तां प्रदृष्टेन मनसा दमयन्ती [विशांपते] ।

प्रणाय मातुर्भगिनीभिदं वचनमब्रवीत् ॥

Damayanti, with her heart gladdened, made her obeisance to her mother's sister and spoke these words :

बहायमानाऽपि सरी भुजमस्तु पिता त्वयि ।
यदि चापि प्रिय किञ्चित्पर्य करुं मिहेऽत्तिः ।
विष्मन्यातु मित्तामि शीघ्र मे पातमादित्य ॥

Even when I was not recognized I lived happy in your company If you desire to do me any favour now I prefer to go to Vidorbha please order a conveyance at once for me.

वाऽमित्येष तामुख्या हृषा मातृभ्यसा [नृप] ।
मास्यापयद्वागमाता श्रीमती नरेषादिना ॥

The aunt gladly said Yes to her and sent the good lady in a palanquin (borne by men)

यानेन त चिरादेव विष्मन्यगमच्छुमा ।
तर्तु तु वच्छुलनः सर्वः प्रहृष्टः समपूज्यपत् ॥

By that conveyance the good lady reached Vidorbha without delay and all her relations were quite glad and they gave her a hearty welcome.

ततः पचोदितो राजा प्राहृष्टाम्यश्रयठिनः ।
मास्यापयदिशः सर्वा पतञ्च मलदश्मि ॥

Then the king impelled (by his daughter) sent submissive Brahmins in all directions saying Exert yourselves in finding where Nala is.

अथ तानप्रवीक्ष्मी सर्वराष्ट्रेष्विदं वचः ।

ब्रूत वै जनसंसत्तु तत्रतत्र पुनःपुनः ॥

And then Damayanti told them. "Repeat these words again and again in every country and wherever people meet together.

क चु त्वं कितेव छित्तेवा वस्त्रार्धं प्रस्थितो मम ।

उत्तर्ज्य विपिने लुम्बामनुरक्तां प्रियां प्रिय ॥

सा वै यथा त्वया दधा तथाऽर्थो त्वत्प्रतीक्षिणी ।

प्रसादं कुष वै देव प्रतिवाक्यं वदस्व च ॥

"Rogue! where did you go, cutting my garment in two, leaving your dear and loving wife asleep in the forest. Dearest! She is as she was when you saw her last, eagerly expecting your return. Be merciful, O lord, and give her a reply."

एवं ब्रुवाणात्यदि वः प्रतिब्रूथाद्वि कश्चन ।

तदादृय वचस्तस्य ममावेद्य द्विजोचमाः ।

"If any person makes any reply when you say these words, you must, O great Brahmins, bring that reply of his to me and inform me."

तत्त्व धार्य तथा सर्वे उचितत्र [विश्वापते] ।

आप्याचक्षिते विभा वमयस्त्वा पर्येति तम् ॥

Thereupon all those Brahmins made the people listen, wherever they went, to those words of Damayanti even as she had spoken.

अय वीर्जस्य कालस्य पर्वतो माम दे द्विजः ।

पत्तेत्य नगर मैमीमित खचनमधवीत् ॥

Then after a long while a Brahmin named Parnada returned to the city (of Kundina) and told Damayanti these words

नैपेत्य मुगापागेन भागस्वरित्यस्तितः ।

आविवश मया धार्य त्यदीर्यं स महानने ॥

Searching for Naishadha I waited on Rituparna (Bhagavati) and in public he was told by me those words of yours

धूतसास्य नरेन्द्रस्य विरुद्धो छस्ववाहुकः ।

शीघ्रपातेषु कुशालो भुष्टकां च भोजने ॥

The charioteer of that great king is an ugly man with stunted arms he is clever in making his horses run fast and he is also a good cook,

स विनिःश्वस्य बहुशो रुदित्वा च पुनःपुनः ।
कुशलं चैव मां पृष्ठा पश्चादिदमभाषत ॥

He sighed often and shed frequent tears; and he made kind inquiries about my welfare, and thereafter he said this

प्राणांश्चारित्रकवचान्धारयन्ति वरस्त्रियः ॥

“Good women, by their chastity protected, hold on to life

विषमस्थेन भूढेन परिभ्रष्टसुखेन च ।
यत्सा तेन परित्यक्ता तत्र न कोङ्कुमर्हति ॥

प्राणयात्रां परिप्रेष्टोः शकुनैर्हृतवाससः ।
आधिभिर्द्व्यमानस्य रथामा न कोङ्कुमर्हति ॥

“As she was abandoned by him when he was out of his senses, being placed in difficult circumstances and deprived of every comfort, she must not lose her temper. The lovely lady must not lose her temper, seeing that he was deprived of his garment by the young birds when he tried to sustain himself (by capturing them for food) and seeing that he was consumed by mental agonies”

तस्य वक्षन मुख्या स्वरितोऽवभिदागतः ॥

On hearing those words of his I returned quickly to this place.

एतद्भूत्याऽसुपूज्यक्षी पर्यादस्य [विशापते] ।

करा सुदेवमामास्य वमयम्यग्रधीज्ञपम् ॥

असुपर्णे षष्ठो ग्रहि परिमन्य खिकीपती ।

आस्यास्यति पुनर्मैमी वमयम्यी स्वयम्यरम् ॥

तत्र गच्छन्ति राजामां खोमूते स मविष्यति ।

न हि स इयते धीरो नलो लीयन्मृतोऽपि धा ॥

On hearing these words of Parnada, Damayanti's eyes filled with tears she then sent for Sudeva and told him Tell the king Rituparna that Bhima's daughter Damayanti desires to have another man as her husband and will hold Svayamvara again. Several kings are going there it (the Svayamvara) will be to-morrow for it is not known whether the mighty Nala is alive or dead

एव उपा पर्योक्तो वै गत्या राजानमधवीत् ॥

And he went and told the king exactly what she had said

मुख्या षष्ठा सुदेवस्य असुपर्णो नराधिवः ।

सात्यपन् रुद्रणापा वाचा चाकुक प्रस्यभापत ॥

When king Rituparna heard Sudeva's words he told Babuka, pleasing him with soft words

विदर्भान्यातुभिर्छामि दमयन्त्याः स्वयंवरम् ।

एकाहा हयतरवश मन्यसे यदि बाहुक ॥

" Bahuka, I wish to go to Vidarbha to Damayanti's Svayamvara, if you, expert in managing horses, think we can be there in a day "

एवमुक्ष्य [कौन्तेय] तेन राजा नलस्य ह ।

०४दीर्घत भनो दुःखात्प्रदध्यौ च महामनाः ॥

दमयन्ती भवेदेवं किं नु दुःखेन भोहिता ।

अरमदर्थे भवेद्वाऽयमुपायश्चिन्तितो महान् ॥

When Nala was thus asked by the king, his heart burst with sorrow, but he thought in his noble mind " Damayanti to behave thus! Has she indeed, on account of her sorrows, lost her senses? Or is this a big ruse planned for my sake?

यदत्र सत्यं वाऽसत्यं गत्वा वेत्स्यामि निश्चयम् ।

ऋतुपर्णस्य वै काममात्मार्थं च करोम्यहम् ।

" The truth or the falsehood of this, I shall know definitely on going there. I shall, for my 'own sake also, do what Rituparna wishes me to do "

इति निष्ठित्य मनसा पाहुका दीनमानेस ॥

अस्याज्ञात्वामायामयोनभवनि धमान् ॥

Thus resolved in mind Bahuka with an aching heart, secured good horses which were slim of body and could stand the journey

ततो युक्त रथ चला समाराहस्यरात्मिदः ॥

Then the king mounted in haste his chariot which (yoked with those horses) was ready

ते चाप्यमाना विचिष्यद्वादुकेन हृष्टाचमाः ।

समुत्तेत्रिषाकाशं चर्यम मीढ्यन्ति च ॥

Properly driven by Bahuka those excellent horses ran as if they were rushing in the air and they caused the occupant of the chariot to swoon (at the sight)

तथा प्रपाते तु रथे रथा मागस्यरित्तिपः ।

उचरीपमधोऽपश्यकृत परपुरुषः ॥

When the chariot was thus proceeding king Rituparna (Bhagavati) who had captured many enemy towns, saw his cloak slipping from him and falling down

तदस्य रूपमाणस्तु पटे निपतिते रथा ।

प्रविष्यामीति क्षं प्रवा गलमाह महामनाः ।

When the cloth fell down the noble-minded king told Nala hastily (Hold and) let me pick it up.

नलस्तं प्रत्युवाचाथ दूरे भ्रष्टः पटस्तव ।
योजनं समतिकान्तो नहितु शक्यते पुनः ॥

Then Nala told him in reply "Your cloak had fallen far away We have passed a distance of (a yojana) eight miles (since then). It is not possible now to get it back"

एवमुको नलेनाथ नातिप्रीतमना नुपः ।
आसलाद वने [राजन्] फलवन्तं विभीतकम् ।

The king was not overjoyed when Nala told him this, and he reached (by that time) a myrobalan tree in the forest (they were passing through)

ऋतुपर्णः

ममापि सूत पर्य त्वं संख्याने परमं वलम् ।
सर्वः सर्वं न जानाति सर्वशो नास्ति कश्चन ॥
प्रचिनुह्यस्य शाखे द्वे याश्चान्शश्च प्रशाखिकाः ।
आभ्यां फलसहस्रेष्ठे पञ्चोनं रातमेव च ॥

RITUPARNA

"Charioteer, look at my wonderful powers of calculation Everybody does not know everything, no one is omniscient Count and there will be on the two (main) boughs of this (tree) and all its other branches 2095 fruits (altogether)"

करता रथावप्युत्तम् राजान् चाकुकोऽग्रवीत् ।
 प्रत्यक्षमेवलक्षित्वा शारदिवित्वा विमीतकम् ॥
 सख्यास्थानि क्राकाम्पस्य पश्यतस्ते जनाधिष्ठि ॥
 अकाम् इय त राजा गणपत्येत्युपाच ह ॥

Then Bahuka got down from the chariot and told the king I will put your calculation to proof by selling this myrobalan tree. I shall count the fruits on this tree in your presence, O king! And reluctantly the king said You may count them.

करता सखिस्तम्याविद्यो राजानमिवमग्नीत् ।
 गणवित्वा पश्यतानि ताप्यम्पेत्य फलानि तु ।
 अद्गुमिष्ठानि तां विद्या वैतत्तकायसे नृप ॥

Then he counted the fruits and they were exactly as many as Rituparna stated they were and he was filled with wonder and told the king this I wish to learn that (Vidya) science by which you knew this O king!

अनुपमः—

विन्द्यक्षेष्टपक मा सख्यानि च पिशाचम् ॥

RITUPARNA —

Know me as wise in the secrets of dice-playing as well as an expert in counting "

वाहुकस्तमुवचाथ देहि विद्याहृयं च मे ।
मत्तोऽपि चाश्वहृदयं गृहाण पुरुषर्पम् ॥

Then, Bahuka asked him "Give me O best of men, knowledge of both the (Vidya)s sciences , and from me obtain in return the secrets of horse-lore"

यथोक्तं त्वं गृहाणेदमक्षाणां हृदयं परम् ।
पवमुक्त्वा ददौ विद्यामृतुपर्णो नलाय वै ॥

"Receive from me these great secrets of dice-playing as they were revealed (to me)." So saying Rituparna imparted to Nala a perfect knowledge of that science (Vidya).

तस्याक्षहृदयज्ञस्य हृदयान्निःसृतः कलिः ।
ततो गतज्वरो राजा नैषधः परवीरहा ॥
स्थमारुह्य तेजस्वी प्रथयौ जवनैर्दृयैः ॥

When he knew the secrets of dice-playing, Kali came out from within his body, and king Nala (Naishadha), who had destroyed mighty opponents, ceased to be tormented (by Kali) Full of energy, he remounted the chariot and drove on (to Kundina city), with the horses running at a great speed

तसो विद्मीन्समाते सापादे सत्यधिकम् ।
अतुपर्ण जना राजे भीमाय प्रत्यवेदयन् ॥

Then the people announced to their king Bhima, that (king) Rituparna of true prowess had reached the Vidarbha territories in the evening

दमयाती तु शुभाय रथापि नलस्य तम् ।
भावरोऽ महेशम पुण्यस्तुकदिवसया ॥

ततो मध्यमकृपाया ददर्श रथमास्तितम् ।
अतुपर्ण महीपाल लैषाच्छेष्यवचाकुकम् ॥

And Damayanti heard the rumbling of Nala's chariot and went to the top of a big building in order to catch a glimpse of that praiseworthy person (Punyasloka). From the inner apartments of that building she saw a chariot arrive and also king Rituparna along with Varshneya and Bahuka.

सोऽधरीरं रथोपस्थापतुपर्णो नराधिपः ।
न च किञ्चिच्चाऽपस्थत्वेत्तमाणो मुद्दमुद्दमः ॥

King Rituparna alighted from the chariot but he noticed nothing special although he looked about him again and again

स तु राजा समागम्य विदर्भपतिना तदा ।
राजप्रेष्यैरनुगतो दिष्टं वेशम् समाविशत् ॥

Then he met the kingly ruler of the Vidarbha country, and, attended by the king's servants, he arrived at the lodgings assigned to him

बाहुको रथमादाय रथशालीसुपागमत् ॥

Bahuka took the chariot away to the place where chariots were housed

चिन्तयामास वैदर्भी कस्यैष रथनिस्वनः ।
नलस्येव महानासीन्न च पश्यामि नैषधम् ।
वार्ष्णेयेन भवेन्नूनं विधा सैवोपशिक्षता ॥

And the Vidarbha princess (Damayanti) wondered "Whose chariot is it that rumbles like this? The sound is majestic, like that of Nala's chariot, but I do not see Nala (lord of the Nishada country). It must certainly be that this peculiar art (of chariot-driving) has been learnt by Varshneya from his master"

एव सा तर्कपित्या तु दमयन्ती [पितोपते] ।
दूर्गं प्रस्यापया मास तैर्या वेष्ये द्युमा ॥

Thus revolving in her mind the good lady Damayanti sent her messenger maid to discover (the Nishadha prince) Nala.

गच्छ केशिनि लाभीहि क पय रथयादकः ।
उपविष्टो रथोपस्थे विलतो हृष्यवाहुकः ॥
अज मे मदवी चक्षु भवेदेव मलो नूपः ।
शूपाम्बैर्न कथान्ते स्थ पण्डिपञ्चम यथा ॥
प्रतिवाक्य च चुम्बापि शुभेयास्त्वमनिन्दिते ॥

Go Kesini and find out who this deformed chariot-driver is, who has stunted arms and who is sitting inside the chariot. My grave suspicion in this matter is that this person might be king Nala. At the close of your con traction my dear girl recite unto him those words which Parnada spoke and watch, blameless girl, what reply he makes.

एवं समाहिता गत्वा दूरी वाहुकमन्त्रवीत् ।
 स्वागतं ते मनुष्येन्द्र कुशलं ते प्रवीर्यहम् ॥
 कदा वै प्रस्थिता यूयं किमर्थमिह चागताः ।
 तत्त्वं ब्रूहि यथान्यायं वैदर्भी श्रोतुमिष्ठति ॥

Thus instructed, the maid-messenger went and met Bahuka and told him "Welcome to you, prince. I wish you well. When did you start on your journey? And why have you come here? Please tell me the truth aright, the princess of Vidarbha (Damayanti) likes to hear about it"

बाहुकः

श्रुतः स्वयंवरो राजा कोसलेन महात्मना ।
 द्वितीयो दमयन्त्या वै भविता श्व इति द्विजत् ॥
 श्रुत्वैतत्प्रस्थितो राजा शतयोजनयायिभिः ।
 हयैर्धीतजवैर्मुख्यैरहमस्य च सारथिः ॥

BAHUKA

"From a Brahmin (who came there), the high-souled king of the Kosala country heard the news 'To-morrow a second

Svayamvara (choice of a husband) will be made by Damayanti On hearing those words the king started at once with these excellent horses which are fleet as the wind and can run a distance of (a hundred yojanas) eight hundred miles And I am his charioteer

केशिनी—

योऽनाथ्यपात्प्राप्य गताऽसौ धारणास्तदा ।
इमामि भावीपाप्यानि कथ्यानाः पुनापुनः ॥
एतच्छ्रुत्या प्रतिष्ठाप्तस्य दक्ष त्यपा किंल ।
यत्पुरा तत्पुरस्त्यर्थो यैषमी ओदुमिष्टति ॥
एषमुखस्य केशिन्या नष्टस्य [कुष्ठनन्दन] ।
हृष्य अधित चासीदधुपूर्णे घ छोधने ॥

KESINI —

When this Brahmin first came to Ayodhya he repeated again and again these words of a woman you heard the words and gave him a reply did you not? What was uttered then the princess of Vidarbha (Damayanti) desires to bear from you again?" When Nala was thus requested by Kesini his heart grew sore and his eyes were filled with tears.

स निवृत्त्यात्मनो दुःखं पुनरेवेदमव्रवीत् ॥

But he controlled his grief and spoke those words over again

ततः सा केशिनी गत्वा दमयन्त्यै न्यवेदयत् ।
तत्सर्वं कथितं चैव विकारं तस्य चैव तम् ॥

Then Kesini returned and reported to Damayanti about all that he spoke and also about the deformities of his person.

१४७ केशिनि भूयस्त्वं परीक्षां कुरु बाहुके ।
अप्रुवाणा समीपस्था चरितान्यस्य लक्षय ।
दमयन्त्यैवमुक्ता सा जगाम पुनरागमत् ॥

"Go, Kesini, once again and submit Bahuka to close scrutiny, and, remaining silent near him, watch his actions well" Thus directed by Damayanti, she went again and returned

सा तत्सर्वं यथाखृचं दमयन्त्यै न्ययेदयत् ॥

She informed Damayanti everything as it happened

एवं शुभ्यपदानोऽसौ न मया मातुपः कथित् ।
शृणुर्वः श्रुता धाऽपि दमयन्ति तथा विधः ॥

' He is certainly a man of perfect accomplishment. I have nowhere seen Damayanti nor have I heard of such a person before.

हस्यमासाध तु द्वार नासौ धिनमते कथित् ।
संकटेऽप्यस्य चुम्हद्विषर जापते ऽधिकम् ॥
अतुपर्वत्य चार्याय मोजनीयमसेकपरः ।
प्रेपित रथ एका तु मांस अ बहु पाचयम् ॥
तस्य भक्तालनार्थाय कुम्भालाश्रोपकलिताः ।
ऐ ऐनावेकिताः कुम्भाण पूर्ण एवामयताः ॥

He never bends his head when he comes to a low doorway and when he goes through a narrow passage the opening grows very large and wide. For the sake of Rituparna, various articles of food are often sent there by our king besides large quantities of animal flesh. Waterpots are kept there for washing those articles of food. At a glance from him, those pots became immediately full.

तृणमुष्टि समादाय सवितुस्तं समादधत् ।

अथ प्रज्वलितस्तत्र सहसा हव्यवाहनः ।

आश्चर्यमग्नि संस्पृश्य नैवासौ दद्यते शुभे ॥

“He gathered a handful of grass and placed it in the sun. Then suddenly there was a flame of fire. Oh wonder! He handles fire and is not scorched at all, good lady.

पुष्पाणि मुद्धमानानि हृषितानि भवन्ति हि ॥

“Flowers pressed by his touch remain quite fresh and unfaded

एतान्यद्भुतकल्पानि बाहुकस्य समीपतः ॥

“These seeming miracles happened where Bahuka was”

तच्छ्रुत्वा सा शङ्कमाना नल बाहुकरूपिण्म् ।

मिथुनं प्रेषयामास केशिन्या सह [भारत] ॥

On hearing those words, she (Damayanti) suspected that Nala was disguised as Bahuka, and she sent the twins along with Kesini (to that place)

१८४ ऐना सद्य भाऊ समित्राय पातुकः ।
मुश्य दुखपीतात्मा केचिनीमित्यमधीत् ॥

Bahuka recognised Indrasena and her brother and entirely overwhelmed with sorrow he spoke these words to Kesini

इदं च सदारा मद्रे मिथुन मम पुत्रयाः ।
अता दद्युष सदसां पा पमुखद्यानद्यम् ॥
पहुराः सपत्नीं स्यां जगा शाक्षेन दोषाः ।
यय च देवातिपया गच्छ मद्रे पया सुखम् ॥

Good lady! these twins look exactly like my twin children. Therefore at mere sight of them, I shed sudden tears. People might think ill of you when you come here frequently. We are guests from a foreign country. Go hence good lady as you please.

आगात्य केशिनी दिप्र दमयन्त्ये न्यवेद्यवत् ॥

Kesini returned quickly and informed Damayanti of (everything).

सा दे पित्राऽन्यनुभाति भासा च [मरतपम] ।
नल प्रवेशपामास यज्ञ तेस्याः प्रतिभ्यः ॥

Then she obtained permission from her father and her mother and had Nala brought to her apartments.

दमयन्ती

साक्षादेवानपाद्याय वृतो यः स पुरा मया ।
अनुव्रतामभिमतां पुत्रिणीं त्यक्तवान्कथम् ॥

DAMAYANTI

"He who was long ago chosen by me as husband, after rejecting the very gods, how did he desert his faithful wife whom he loved and who had borne him children?"

नलः

कलिना तट्टृतं भीरु यच्च त्वामहमत्यजम् ।
स मच्छरीरे त्वच्छापाद्यमानोऽवस्त्कलिः ।
मम च व्यवसायेन तपसा चैव निर्जितः ॥

NALA

"Timid girl, when I deserted you, it was the work of Kali, that Kali remained within my body, scorched and consumed by your curse, and he has been completely vanquished by my strenuous efforts and by my penitence.

मैमो किल स मतरे द्वितीय परविष्टि ।
शुत्येष थैय स्थरितो मानस्थरिषपस्तिः ॥

" Bhima's daughter is indeed choosing
a second husband —hearing such words
Rituparna (Bhagavati) came here in
haste

दमयन्ती तु तच्छुत्पा मीति पञ्चनमपवीत् ।
उपायाऽय मया दृष्टा नैपथामयमे सय ॥

On hearing those words Damayanti
trembled and uttered the words " This
ruse was thought of by me Oh Nala
(Nalsbadha), for bringing you here

पवधुके ततो धायुस्तरिक्षादमापत ।

नैपा उतपत्ती पाप मल सत्य प्रवीभि ते ॥

Even as she thus spoke the Wind
God spoke from the sky " I tell you the
truth, O Nala this lady has not committed
any sin.

तथा मुख्ति थायौ तु पुष्पवृष्टिः पृपात ए ॥

As the Wind God was speaking in this
manner a rain of flowers fell (from the sky)

ततस्तद्वस्त्रमरजः प्रावृणोद्धुधाधिपः ।

संस्मृत्य नागराजं तं ततो लेभे स्वकं वपुः ॥

Then king Nala wrapped that spotless garment round his body and thought of that king of serpents, and at once he got back his own body (freed from deformities)

ऋतुपर्णोऽपि शुश्राव वाहुकच्छविनं नलम् ।

दमयन्त्या समायुक्तं क्षमयामास पार्थिवः ॥

दिघ्न्या समेवो दारैस्त्वैर्भवानित्यभ्यनन्दत ॥

King Rituparna heard that it was Nala who was in the disguise of Bahuka and that he was (now) united with Damayanti; and he prayed to be pardoned, and rejoicing, he said "Fortunately you are (again) in the company of your wife"

गृहीत्वा चश्वहृदयं प्रीतो भागस्वरिनृपः ।

सूतमन्यमुपादाय यथौ स्वपुरमेव ह ॥

King Rituparna (Bhagasvari) obtained the secrets of horse-lore (from Nala) and gladly returned to his city, engaging another person as his charioteer.

स भृष्टमुख [कौन्तेय] भीममामाम्य मैपदः ।
पुरावक्ष्यपरीधारा जगाम निपदान्मति ॥

Nala stayed a month there and then taking leave of Bhima he went from that city (Kundina) towards the Nishadha country followed by a small retinue

ततः प्रायतंत धूत पुष्करस्य गलस्य च ॥

Then ensued a combat of dice-play between Pushkara and Nala.

वित्था च पुष्कर राखा प्रदृष्टमिदमधवीष् ।
न त्थपा तत्फुत कर्म येनाह विजितः पुरा ।
कलिना तत्फुत कर्म स्व जीव परवः रातम् ॥

After vanquishing Pushkara the king spoke these words, smiling ' The act by which I was defeated long ago, did not proceed from you it proceeded from Kali. May you live a hundred (autumns) years ! '

एवं नलः सात्त्वयित्वा भ्रातरं सत्यविक्रमः ।
 प्रस्थाप्य पुष्करं राजा विस्तवन्तमनामयम् ।
 प्रविवेश पुरं श्रीमान्त्यर्थमुपशोभिताम् ॥

Thus king Nala [who was truly mighty, comforted his brother Pushkara and sent him back to his place, rich and happy, and then, as the lord (of his country), he entered his city which was profusely decorated

महत्या सेनया राजा दमयन्तीमुपानयत् ।
 पुनः स्वे चावलद्रज्ञे प्रत्याहृत्य महायशाः ॥

And the king [had Damayanti brought home, by sending her a huge army (as her retinue) And he lived again in his kingdom, practising self-restraint ,] and he achieved great fame

ये चेदं कथयिष्यन्ति नलस्य चरितं महत् ।
 श्रोष्यन्ति चाप्यभीक्षणं वै नालक्ष्मीस्तान्भजिष्यति ॥

Misfortune will never fall to [the lot of those who recount, or those who often listen to, this noble life of Nala

॥ श्रीः ॥

॥ मार्कण्डेयोपाख्यानम् ॥

MARKANDEYA

[This story of Markandeya's victory over Death is condensed from chapters 235 and 236 of the Padma Purana (Uttara) where sage Vasishtha tells the tale to King Dilipa. The story brings home the lesson that one can transcend Fate by intense devotion to God.]

यद्विराङ्का मृगगणाः कपुष्टयन्ते इस्य विभ्रहे ।
तस्मात्मृकपुरित्यस्य नाम चके पिता स्वयम् ॥

As herds of antelopes came without fear and rubbed themselves against the body of this sage, his father had given him the name, Mrikandu

मुद्गलस्य मुनेः कन्यामुपयेमे मरुद्वतीम् ॥

And he married Marudvati, the daughter of sage Mudgala

अनपत्यो मृकपुष्टश्च भार्या स महामुनिः ॥

And that great sage Mrikandu and his wife had no son

शङ्करं तोषयामास तपसा नियमेन च ।

तुष्टश्चाहं पिनाकीं तं भार्या सहितं सुनिम् ॥

And he pleased Sankara (God Siva) with his self-discipline and austerities And pleased with that sage and his wife, Siva said

किमिहेष्छसि पुत्रं त्वं निर्गुणं चिरजीविनम् ।

आहोस्त्विदेकं सर्वुणं सर्वज्ञं षोडशाण्डिकम् ।

"Now, would you like to have an ignoble son who has long life or a noble son who is all-wise but has only sixteen years of life"

रत्युकः साऽपि भर्त्तमा नादभिर्भासि निष्पृणम् ।
अस्यायुपि पुत्रा पा भवत्ताऽस्तु जनाप्ते ॥

Thus questioned the virtuous one said
' I do not wish for an ignoble son
O lord of the worlds! though my son
be short lived let him be all wise'

तद्व ते भविता पुत्रः पादशापुः मुपर्मिकः ।
सर्वेषो गुणधान्ताके कीर्तिमान् प्राप्तसाधाः ॥
एष मुख्या पर्यादेयः साऽपि एष्यते मुनिः ।
भक्ताम सतुष्यमनां प्रपेदे निजमात्यमम् ।
तत्प्रसापमाकारो भवत्यामजायत ॥

'Then to you is given a son with
sixteen years of life who shall be very
virtuous all wise and full of good qualities
he will attain to fame in this world and
be an ocean of wisdom Thus saying
the God went away and having obtained
the boon the sage came back to his
hermitage immensely glad at heart. And
a son resembling the Sun was born of
(his wife) Marudvati.

अहो रूपमहो तेजस्त्वहो सर्वाङ्गलक्षणम् ।
 अहो मरुद्वतीभाग्यादाविरासीत्स्वयं हरः ।
 इति हृष्णन्ति चान्योन्यं पौरजानिपदा जनाः ॥

“ What beauty (of form)! What glory!
 And how handsome in all parts (of
 the body)! Wonderful that because of
 Marudvati's good fortune Siva (Hara)
 Himself had appeared (as her child) ! ” So
 remarked to one another the people of
 the cities and the country folk, and they
 were all glad

वेदान्त विधिनाऽध्यैष साङ्गोपाङ्गपदक्रमान् ॥

And he learnt the Vedas in the proper
 way, along with their Angas (sections) and
 Upangas (sub-sections) and with the recita-
 tion according to the Pada and the
 Krama modes

विद्यानां च समस्तं च धार्मिकान् त्रायुरोमुखात् ।
विजयादिशुभ्यानावि कुर्वत्तेषामाह विजिमान् ॥

And revealing his humility and other good qualities he learnt apparently from his preceptor but really because of his inherent powers all the several sciences (Vid्यास).

समाप्ते पाठ्यरोड्ये तु मार्कण्डेयस्य धीमतः ।
मृकन्दुः दायदीनात्मा विकलापात्कुर्लेऽद्रव्यः ॥

When Markandeya the wise reached his sixteenth year Mrikandu was perplexed in mind and wept disconsolate with grief

मार्कण्डेयाऽपि त एषा विकल्पस्व सुखुः भित्तम् ।
उधार्य विदै कि से कार्यं घोकमाहयाः ॥

And Markandeya saw his father weeping in great sorrow and asked him What is the reason for your grief and perplexity?

मृकण्डुः

आयुः पोडशवषाणि तव दत्तं पिनाकिना ।
स कालोऽयमिहं प्रापस्तस्माच्छेचामि नन्दन ॥

MRIKANDU

"Sixteen years of life were assigned to you by God Siva, (the end of) that period (of time) has now arrived, so I grieve, my son"

मार्कण्डेयः

मन्निमित्तं पितः शोकं कदाचिदपि मा कृथाः ।
यतिष्यामि तथा तात यथा यास्याम्यमर्थताम् ।
समाराध्य महादेवं वाज्ञितार्थप्रदं शिवम् ॥

MARKANDEYA

"Father, you need never to grieve for me. I shall so strive, father, that I obtain immortality, by pleasing the great God Siva who grants whatever is desired"

इति श्रुत्वा वचस्तस्य पितरावतिहर्षितौ ।
सर्वे शोकं परित्यज्य भृष्टावूचतुः सुतम् ॥

बाध्यतः दोष नाशाप मदापापः समीरितः ।
क्षुद्रात् पारेण सात् पातः परेतर दितम् ॥

Hearing those words of his his parents were exceedingly happy and casting all their grief away they rejoiced and told their son "You have spoken of a great plan for the removal of our sorrow therefore dear son take refuge (in Him) there is nothing more beneficial than that.

विनाशनुपां सुप्राप्य दक्षिणाण्यराघसि ।
लिङ्गं भव्याप्य विपिप मापुद्देपा निजाद्यपम् ॥
उत्पा त्रिवयपास्ताम त्रिकाल द्विपुर्मर्चति ।
स्तोत्र त्रिकालपूजान्ते पठित्या कृत्यति प्रिपात्पा

Obtaining the permission of his parents Markandeya went to the shore of the Southern Ocean and established there a Lingam (emblem of God) called by his own name according to the rules (of the Sastras). (Every day) he performed cere moolal baths three times and worshipped Siva three times (at dawn noon and evening) and at the end of the triple worship he would recite his prayer and dance (before the god) out of joy

शिवपूजाप्रसक्तं च तद्विने स्वोतुमुद्यतम् ।

आजगाम तमुद्दिश्य कालः पाशमुपासृजत् ॥

On that day (when Markandeya completed his sixteenth year), when he was engrossed in the worship of Siva and began to sing His praise, the god of Death came for him and threw the noose (over him)

कण्ठार्पितमहापाशो मार्कण्डेयस्तमब्रवीत् ।

कालं तावत्प्रतीक्षस्व कालं मम महामते ।

निर्वर्तयाम्यहं यावन्महास्तोत्रं जगत्पतेः ॥

With the great noose around his neck, Markandeya said to him "O god of Death, who are very wise! please await such time as I finish my great prayer to the lord of the worlds "

तमब्रवीत्ततः कालो मार्कण्डेयं हसन्मुहुः ।

न च प्रतीक्षते कालः कृतमस्य न वा कृतम् ॥

Then the god of Death told Markandeya, smiling all the time "Death does not wait, whether one finishes or does not finish (his work) "

आर्यैष पश्चन तस्य रामेष्वामिष्पति ॥ १
मार्कंपत्य उपादे शिष्टवानपरापर्यः ॥

Hearing those words of that god of Death whose position was unassassable Markandeya who was engrossed in praising Siva spoke this

यद्यत्र यिष्ठ प्रकुर्यमिति शिष्टवानपरापर्यः ।
तेऽधिरण्ण पिनद्यमिति यामर्ता परिष्याम्यदेहम् ॥

Those who cause obstruction here to persons delighting in the praise of God Siva—they perish ere long that is why I dissuade you (from it).

स एष तर्जितन्त्सेम भगवान्निष्पृतेस्तु ।
कामा मृश व्यप्त्याद ग्रस्तिय अगत्यपम् ॥

Thus admonished by him the holy god of Death with eyes distended looked as if he would devour all the three worlds in his extreme anger and said

यावत्थ एव गङ्गायां सिकता विप्र दुर्मते ।
 तावन्त एव प्रस्ताणो मया कालेन संहृताः ॥
 किं वाऽत्र वहुनोक्तेन पश्य मे विक्रमं बलम् ।
 स पातु त्वां महादेवो यस्य दासोऽसि सांप्रतम् ॥

"Fool of a Brahmin ! As many particles of sand as are in the Ganges, so many Brahmans have been destroyed by me the god of Death Why speak many words about it ? Behold my transcendent strength ! Let that Mahadeva whose slave you now are save you !"

तेनैवं गर्जता [राजन्] कालेनासौ महासुनिः ।
 अस्तु हठात्समारब्धो राहुणैवं यथा शशी ॥

This great sage was then about to be swallowed forcibly by the god of Death roaring with rage, just as the moon is by Rahu (the ascending node)

लिङ्गादथ समुक्तस्थौ मूर्तिमान्परमेश्वरः ।
 उद्भृत्य पादकमलं प्रजहार भुजान्तरे ॥

Then, the supreme Lord rose out of the Linga (emblem), assuming a form, and uplifting his lotus foot kicked the god of Death on the chest

पञ्चपादपुष्पगन्धिपदानुजद्वयशोभितं
 भाललोचनं जातपावकदग्धमन्मथविग्रहम् ।
 भस्मदिग्धकलेवरं भवनाशनं भवम०थयं
 चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Whose shining lotus feet
 are redolent with the fragrance of the
 flowers of the five (Kalpaka) trees (of
 Heaven), from the eye on Whose forehead
 issued the fire which burnt to ashes the
 body of Manmatha (the God of Love),
 Whose body is smeared with holy ashes,
 Who puts an end to the round of earthly
 existence (Bhava) but Himself remains
 Eternal and Imperishable in Him I take
 refuge What can Death do to me?

मत्तवारणसुख्यचर्मकृतोत्तरीयमनोहरं
 पङ्कजासनपञ्चलोचनपूजिताऽङ्गिसरोरुहम् ।
 देवसिन्धुतरङ्गशीकरसिक्कशीतजटाघरं
 चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Who looks charming in
 His garment of the skin of the lordly
 infuriated elephant (killed by Him), Whose
 lotus feet are worshipped by Brahma and
 by Vishnu, Whose matted hair is cool
 with spray from the waves of the
 Celestial River (Ganga)—in Him I take
 refuge What can Death do to me?

पुष्टीं तकुं दलीम् (पुष्टे पूष्याद्वा
 नारदादिमुनीमपरस्तुपैश्च मुपत्त्वरम् ।
 अपकालकमाधिगामपाद्वा रामनामक
 च द्वे वरमाध्यम सम किं च रिष्यति पैषमाय

Chandrasekhara Whose ear-ornament (Kundala) is the serpent lord coiled up Whose mount is the bull Whose glory is chanted by Narada and other great sages Who is the Lord of the worlds Who destroyed (the demon) Andbaka Who is a (wishing) tree of Heaven to those who seek shelter and the vanquisher of Death—in Him I take refuge What can Death do to me?

पद्मावतार मालिकाद भुग्नपिभूपन
 शीलणामुतापरिष्ट वा यामप लेवरम् ।
 क्वेलनीक्षण एव्ययपारिण भूमापारिण
 च द्वे वरमाध्यम सम किं च रिष्यति पैषमाय

Chandrasekhara Who is the companion of (Kubera) the king of the Yakshas Who deprived Bhaga of his eyes Whose ornaments are serpents, the lovely left side of Whose body is adorned by (Parvati) the daughter of the king of mountains, He Whose neck is lustrous blue Who wields the battle-axe and holds an antelope (in His hand)—In Him I take refuge. What can Death do to me?

भेषजं भवरोगिणामस्तिलापदामपहारिं
 दक्षयज्ञविनाशिनं त्रिगुणात्मकं त्रिविलोचनम्।
 भुक्तिमुक्तिफलप्रदं निखिलाधिलङ्घनिवर्हणं
 चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Who cures all sufferers from the malady of *samsara*, Who wards off all disasters, Who thwarted the sacrifice of Daksha, Who contains in Himself the three qualities (Sattva, Rajas and Tamas), Who has three eyes, Who is the giver of the fruits Bhukti (Enjoyment) and Mukti (Liberation), Who wipes out all accumulated sin in Him I take refuge. What can Death do to me?

भक्तवत्सलमर्चतां निधिमक्षयं हरिदम्बरं
 सर्वभूतपर्विं परात्परमप्रमेयमनूपमम्।
 सोमवारिनभोहुताचनसोमपालितस्वाकृतिं
 चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara, Who dotes on His devotees, Who is an inexhaustible treasure to His worshippers, to Whom the space around is as a garment, Who is the lord of all beings, Who is the ultimate great One, being Immeasurable and Incomparable,

and Whose body is guarded by the Moon and by Water Fire Wind and Sky—in Him I take refuge What can Death do to me?

यिष्यसुरिपिपाविन पुनरय पालनतपर
 सदरन्तमय प्रपञ्चमो रक्षाकर्मिपासिनम् ।
 फीड्यमन्तमद्दिन गणनायवृयसमाप्त
 च+द्वरोधरमायदे मम किं करिष्यति ये यमः॥

Chandrasekhara Who ordained the creation of the universe Who is now engaged in preserving it and Who will hereafter destroy all these things (Prapancha) Who is innocent in all persons without exception Who delights in sporting day and night, Who is surrounded by a multitude of leaders of hosts—in Him I take refuge What can Death do to me?

रुद्र पत्रुषं च्यामु नीलकण्ठमुमापतिम् ।
 नमामि चिरसा देय किं मो मृग्युः करिष्यति ॥

"I bow my head to God Rudra the lord of cattle (human souls) and husband of Parvati (Uma) the God who is imperturbable and whose throat is blue (with the poison retained there). What can Death do to us?"

इति स्तुतो महादेवो मार्कण्डेयेन धीमता ।
आयुः प्रादादपर्यन्तमनेकप्रलयावधि ॥

Thus praised by the wise Markandeya,
Siva (Mahadeva) gave him endless years
of life, lasting over several (deluges)
dissolutions of the worlds

पुनः स्वमाश्रमं प्राप्य मार्कण्डेयो महासुनिः ।
मातरं पितरं नत्वा स ताभ्यामभिनन्दितः ।
यमोऽपि शङ्करं स्तुत्वा यथादेशं जगाम ह ॥

And the great sage Markandeya went
back to his hermitage and made obeisances
to his father and to his mother and was
congratulated by them And the god of
Death also praised Siva (Sankara) and
returned to his own abode.

॥ थीः ॥

॥ श्रीरामेवं प्राप्य इनम् ॥

HARISCHANDRA

[The story of Harischandra the ideal King is taken from Chapters 7 and 8 of the Markandeya Purana and the prologue is from the Mahabharata Vana Parvan, Chapter 77. The quarrel between Vasishtha and Visvamitra costs Harischandra much undeserved suffering but he becomes by his conduct a model of truthfulness for by denying his promise he could have saved himself his dear wife and his only son from the cruel tests of Visvamitra. The concluding episode of his life is not however so well known. His identification with his people entitles him fully to the well-deserved tribute of Sukracharya who speaks with authority on "Raja niti" that a king like Harischandra never was and never will be.]

उपोद्धातः

PROLOGUE

इक्षवाकूणां कुले जातो महात्मा पृथिवीपतिः ।
त्रिशङ्कुरिति विख्यातो राजराजो महाद्युतिः ॥

There was born in the family of the Ikshvakus a high-souled prince known to fame as Trisanku, the illustrious king of kings.

हरिश्चन्द्रस्ततो जज्ञे गुणरत्नाकरो नृपात् ।
सत्यवादी मधुरवाक्सत्येन वहुभाषिता ॥

And Harischandra, the truth-speaker, who was an ocean of good qualities, was born of that king. He spoke sweet words profusely, and what he spoke was truth.

उशीनरस्य राजर्षेद्विहिता पुण्यलक्षणा ।
स्वयंवरे महाभागं वरयामास भासिनी ।
हरिश्चन्द्रं समेतानां राज्ञां मध्ये पाति विभुम् ॥

From among the kings assembled at her Svayamvara, the handsome young daughter of the saintly king Usinara who bore auspicious marks on her person chose Harischandra as her lord and husband.

कस्या देव्यां दृग्भवत्तु जग्ने राजीपलोचनः ।

पुर्वः पुण्यपता घोषा लोहिताक्ष इति श्रुतः ॥

To that queen was born of Harischandra a son whose eyes were like lotuses and who was (therefore) known as Lohitaksha and he became a most holy person.

परमितेप काले तु पित्त्वामित्रो दिय गतः ।

आजगाम धर्मिष्ठोऽपि यामदेवसदापयान् ॥

At that time (when Harischandra was ruling the earth) Visvamitra went to Heaven and Vasishtha had also come there accompanied by Vamadeva.

पर्वप्रानेषु च तदा सत्यधार्दिषु राजमु ।

कस्या ससदि सप्तस्माद्विष द्राऽपि प्रथे ॥

And when in that assembly (of the gods) a discussion arose about truth speaking kings, Harischandra too was mentioned as above all (others).

हरिश्चन्द्रं प्रति तदा विश्वामिनवसिष्ठयोः ।
पणः कृतस्तदा पश्चाद्विश्वामिनेण पार्थिवः ।
अवाप परमं दुःखं मरणादमनोहरम् ॥

Then a wager was made between Visvamitra and Vasishtha concerning Harischandra, and thereafter the king (Harischandra) was subjected by Visvamitra to extreme suffering which was more bitter than death.

हरिश्चन्द्रेति राजर्षिरासीत् त्रेतायुगे पुरा ॥

Long ago, in the Treta Yuga, there lived a saintly king known as Harischandra.

स कदाचिन्महाबाहुररणये नुसरन्मृगम् ।

शुश्राव शब्दमसकृत्वायस्वेति च धोषिताम् ॥

On a certain occasion, when that warrior was chasing the deer in a forest, he heard repeatedly the voice of women crying, "Save us."

स विहाय मृगं राजा मा भैर्षीरित्यभाषत ॥

Abandoning the chase, the king replied, "Be not afraid."

विद्या॑मित्रः प्राणसिद्धा॒ विद्या॑ः साध्यति घरी ॥

Vishvamitra was determined to obtain mastery of the (Vidyaas) mystic Sciences which he had not acquired already

साध्यमानाः समामैनचिरक्षयमिनाऽमुनाः ।

ता॑ दे॒ भयात्तोः कुरु॑ देहि॒ धयमस्य छुर्वेषाः ॥

When these Sciences were being brought under control by this Vishvamitra by his control over thought, word and action they (the Sciences) were frightened and they cried We are too weak to withstand this person

विद्या॑मित्रस्तदा॑ कदः शुत्वा॑ तशुपतेष्वेषाः ।

स चापि राक्षा॑ ते रथा॑ परिपत्यांभ्यमैपत ॥

Then Vishvamitra grew angry on hearing those words of the king (offering protection to the Sciences) and the king too on seeing him fall down at his feet and said

न कोऽमृहसि सुने निजधर्मरतस्य मे ।
दातव्यं रक्षितव्यं च धर्मज्ञेन महीक्षिता ॥

"It behoves you not to be angry with me, O sage, when I am engrossed in (the performance of) my own duties By a king who knows his duties, gifts must be given and protection offered "

विश्वामित्रः

यदि राजा भवान्स्यग्राजधर्ममवेश्यते ।
निवेद्धुकामो विप्रोऽहं दीयतामिष्टदक्षिणा ॥

VISVAMITRA

"If your majesty is truly mindful of your kingly duties, I am a Brahmin desirous of marrying Give me as a Dakshina (donation) what I desire "

राजा

उच्यतां भगवान्यत्ते दातव्यमविशङ्कितम् ।
दत्तमित्येव तद्विद्धि यद्यपि स्यात्सुदुर्लभम् ॥

THE KING

"Holy Sir, let me know what should be given to you Be assured that it would be undoubtedly given, although it be very difficult to do so "

धिन्यामिश्रा—

प्रभो प्रति दृदीताऽप्य यस्ते दर्तुः प्रतिपद ।
प्रवृत्तं प्रपत्तं चापदक्षिणां राजसूयिकीम् ॥

VISVAMITRA —

"King this which you offer is accepted
but first, let me have as a gift the
Dakshina prescribed for the Rajasuya
sacrifice.

दर्शक द्रः—

प्रदृष्ट्वामपि दाम्यामि दक्षिणां भेदता छदम् ।
भित्ता दिग्दशादुलं पक्षावेदाः प्रतिपदाः ॥

HARISCHANDRA —

"Brabmin I shall make a gift of that
Dakshina also to you. Good Brabmin!
Ask for the boon that you desire.

धिन्यामिश्रः—

राज्य च सकृद धीर कोशं पद्धिते तप ।
यिना मार्या च पुत्र च श्रीर च प्रदीपताम् ॥

VISVAMITRA —

Let your entire kingdom O brave man
with the treasury that is yours be given
as a gift excepting your wife your son
and your body'

अविकारमुखः श्रुत्वा तथेत्याह कृताञ्जलिः ॥

Without a twitch in his face, he heard it and clasping his palms together in adoration said, "So be it."

विश्वामित्रः

यदि राजंरत्वया दत्ता मम सर्वा धसुन्धरा ।
थत्र मे विषये स्वाम्यं तस्माद्विष्कान्तुमर्हसि ॥
ओणीसूत्रादि सकलं मुच्चाभा भूषणसंग्रहम् ।
तस्वपत्नकलमार्बद्धय सह पत्न्या सुतेन च ॥

VISVAMIIRA

"If, O prince, all this earth (which was yours) has been gifted to me, you must divest yourself of all the ornaments you have (on your person) inclusive of your waist-band and put on a dress made of tree-bark and go with your wife and your son out of the country which now belongs to me."

तथेति चोकुा श्रुत्वा च राजा पन्तुं प्रचक्रमे ।
स्वपत्न्या शौऽयया सार्थं बालकेनात्मजेन च ॥

And the king said "yes" and did (as he was bid) and started to go out with his wife Saibya and his little son.

मज्जतः स तसो दृश्या प याम प्राप्त त चुप्तम् ।

क यास्यन्नीत्यदृश्या मे दक्षिणां राजसूयिकीम् ॥

Then that sage told the king standing across the path along which he was going Where do you go without giving me the Dakshina prescribed for a Raja suya sacrifice?

इरिशंद्रः—

मगवन् राज्यमेतसे दृश निष्ठतकप्टकम् ।

ब्रह्मिद्य ब्रह्मन् अथ देहत्रय मम ॥

HARISCHANDRA —

Holy one! This kingdom has been given to you! free of adverse claims and troubles. What remains to me today O Brahmin in this body of mine along with the bodies of these two persons (my wife and son).

विश्वामित्रः

तथाऽपि खलु दातव्या त्वया मे यज्ञदक्षिणा ।
 याधत्तोपो राजसूये ब्राह्मणानां भवेत्तनुप ।
 तावदेव तु दातव्या दक्षिणा राजसूयिकी ॥

VISVAMIIRA.

“And yet the Dakshina of the sacrifice must be given to me by you. And, O prince, in a Rajasuya sacrifice, Dakshina is ordained to be given till the Brahmins are satisfied”

हरिश्चन्द्रः

भगवत्सांप्रवं नास्ति दास्ये कालक्रमेण ते ।
 प्रसादं कुरु विप्रर्षे सर्वावमनुचित्य च ॥

HARISCHANDRA

“Holy one ! I have nothing now. I shall give you (the promised gift) in course of time Be gracious, O Brahmin sage, taking my sincerity into consideration.”

विश्वामित्रः—

किममापि मया काष भवीकृपस्ते जनाभिप ॥

VISVAMITRA —

And what length of time must I wait
(for you), O King?

हरिशंद्रः—

मासेन तद विष्वर्ये भवार्थ्ये दक्षिणापनम् ॥

HARISCHANDRA —

In a month I shall give you O Brahmin
the amount of the Dakshina.

विश्वामित्रः—

गच्छ गच्छ नुपचेष स्पष्टमिमनुपाल्य ।

विष्वम तेऽभ्या भवतु मा सन्तु परिपतिः ॥

VISVAMITRA —

Depart and go O best of kings, and
persevere in your Dharma (duty). May
your path be pleasant and may you meet
with no obstacles.

अनुकातः स गच्छेति वगाम वसुभाषिपः ।

पश्चपामनुवित्त वन्नुमन्यगच्छत त प्रिया ॥

The king proceeded to go on being
permitted to do so and his wife who
did not deserve to go on foot, followed
him on foot.

तं सभार्यं नृपश्रेष्ठं नियन्तं सखुरं पुरात् ।
दृष्टा प्रचुकुशुः पौरा राजश्वेवानुयायिनः ॥

When the citizens saw the good king go out of the city with his wife and his son, they cried aloud in grief and followed their king on the way

त्वं धर्मतत्परो राजन् पौरानुग्रहकुतथा ।
नयास्तानपि राजपै यदि धर्मवेक्षसे ॥

यत्र त्वं तत्र हि वयं तत्सुखं यत्र वै भवान् ।
नगरं तत्त्वान् यत्र स स्वर्गो यत्र नो नृपः ॥
इति पौरवचः श्रुत्वा राजा शोकपरिप्लुतः ।
अतिधृत्स तदा मार्गे तेषामेवानुकृपया ॥

"You are entirely devoted to Dharma, O king, and kind to your subjects. Take us also with you, saintly king, if you are intent on Dharma. Where you are, there we will be also. To be where you are, that is happiness. The place where you are, that becomes our city. That is Heaven, where our king is." The king heard these words of the citizens and was overwhelmed with pity, and so he stopped on the way, merely out of pity for them.

विश्वा मिथ्रोऽपि स दृष्टुं पौर्व्याभ्यां कुलीचतम् ।
 रोपामर्पयिष्युचाक्षः समागम्य एवोऽप्यधीक् ॥

 विश्वां दुष्क्षमाचात्मनूठ विश्वमाप्निष्य ।
 मम राज्य च दस्या यः पुनः प्राक्कुमिष्यति ॥

And Visvamitra when he saw him (Harischandra) distracted by the words of the citizens, came forward his eyes distended with impetuous rage and spoke these words " Fly on you who are false and wicked in conduct and speak deceitful words for having given me the kingdom you now want to rob me of it.

इत्युक्ता पश्यते न द्विष्टन्तो मदीपतिः ।
 न अभावीत्याद् दुःखातो नान्पत्तिक्षितुदावस् ।

Thus severely reprimanded by him king Harischandra was oppressed with sorrow and said I am going and did not utter another word

स गत्वा वसुधापालो दिव्यं धाराणसर्वे पुरीम्।
जगाम पश्चात्प्राप्नुकूलया॥

The king reached the holy city of Benares ; and, oppressed with sorrow, he went on foot along with his faithful wife

पुरीं प्रविश्य ददर्श विश्वामित्रमुपस्थितम् ।
प्राह चैवाज्ञिलि कृत्वा हरिश्चन्द्रो महाभुनिम् ॥

Entering the city, Harischandra saw Visvamitra arrived (there already). And holding his palms together in adoration, he spoke (as follows) to the great sage.

इमे प्राणाः सुतश्चायमियं पली मुने भम ।
यद्वाऽन्यत्कार्यमस्मामिस्तदनुज्ञातुमर्हसि ॥

" I am here, O sage, and this is my son and this is my wife , if there be anything to be done by us, please command me to do so."

विश्वामित्रः—

पूर्णा स मासा राजस्य दायता मम दक्षिणा ।
राजसूयनिमित्तं दि स्मयते स्युपचा यदि ॥

VISVANITRA —

The month is over O royal sage! Let me have my Dakshina for the Rajasuya (sacrifice), If you remember your promise

ब्रह्म द्वा—

ब्रह्म द्वे भूषणो मासाऽन्तर्पोधन ।
तिथ्येतद्विनाशी प्रतीक्षस्य मा धिरम् ।

HARISCHANDRA —

Brahmin only to-day the month will be complete Worthy sage! One-half of the day yet remains. Please wait for that while, not longer

प्रथमस्तु मदा राज वागमित्याभ्युद पुनः ।
इत्युत्त्वा प्रययो विमो राजा चापिन्तपत्त्वा ॥

"Let it be so great king! I shall come again," so saying the Brahmin went away And the king then pondered

कथमर्हौ प्रदास्यामि दक्षिणा या प्रतिश्रुता ।
कुतः पुष्टानि मित्राणि कुतोऽर्थः सांप्रतं मम ॥

प्रतिश्रवः प्रदुष्टो मे नाहं यायामधः कथम् ।
अथवा प्रेष्यतां यास्ये वरमेवात्मविक्रयः ॥

"How am I to give this person the Dakshina which has been promised? Where are rich friends (to oblige me)? Whence can I now have the means (to pay him)? Acceptance of gifts is improper in my case. How can I avoid going the downward path (of ruin)? Or I shall become a slave. It is best indeed that I sell myself"

राजानं व्याकुलं दीनं चिन्तयानमधोमुखम् ।
प्रत्युधाच तदा पत्नो बाष्पगद्दया गिरा ॥

Then when the king was dejected and confused, pondering over the problem with downcast face, his wife spoke to him in a voice which was tremulous with tears'

त्यज चिन्तां मदाराज स्वस्त्यमनुपालय ।
नातः परतरं धर्मं वदन्ति पुरुषस्य तु ।
यादशं पुरुषव्याधि स्वस्त्यपरिपालनम् ॥

राजन् धार्मपत्प मे सत्ता पुत्रफलाः लिपयः ।
स मां प्रदाय विसेन देहि विमाय दक्षिणाम् ॥

Cease pondering O great king and keep your word There is no greater Dharma for man they say than keeping ones word O great man! A son has been born to me O king and sons are the fruits of good mens wives (The object of marriage is fulfilled) So sell me for money and give the Brahmin his Dakshina.

पत्ना क्षमुपश्चुत्प ययौ मोह महीपतिः ।
मतिष्ठन्य संसार स विलक्षणापातिकुचितः ॥
हा हा कथ स्थवा शार्म्य पत्नुमेतद्भुविभिते ।
कुर्विष्यमेतद्भून कर्तुं राज्ञोन्पद कायम् ॥

On hearing these words, the king fell into a swoon and when he regained consciousness, he cried aloud in deep sorrow "Alas, alas! how is it possible for you lady with lovely smiles, to speak these words? And how could I possibly act on these cruel words?"

एतस्मिन्नन्तरे प्राप्तो विश्वामित्रो महातपाः ।
कालकल्प इवं कुद्धो राजानमिदमन्रवीत् ॥

At this juncture, the great ascetic Visvamitra came there, and in his anger, he was much like the God of Death, and he spoke these words to the king

दीयतां दक्षिणा सा मे यदि धर्ममवेक्षसे ।
सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ।
सत्यं चोरं परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ॥
अद्य मे दक्षिणां राजन् दास्यति भवान् यदि ।
अस्ताचलं प्रथातेऽके शप्त्यामि त्वां ततो ध्रुवम् ॥

"Let the Dakshina be given to me, if you are mindful of (your) Dharma. Because of Truth, the Sun shines. because of Truth, the Earth endures. Truth is stated to be the supreme Dharma. Heaven is established firmly on Truth. If, O king, you do not give me the Dakshina today, then I shall certainly curse you when the Sun reaches the Western Hill (of Sunset)"

इत्युपर्याप्त यथो विमा राजा खालीस्थान्तुरः ॥

Saying thus the Brabmo went away
and the king was oppressed by fear

मार्यादिस्य मूर्यः प्रादेद विषयसां पचम मम ॥

And his wife told him once again
Let this request of mine be done"

स तथा चापमानस्तु राजा परम्या पुनापुनः ।

प्राह मद्रे करापेष विक्रिय सय निर्धूपाः ।

मृश्वासैरपि यत्कर्तुं म शक्य उत्कराम्यदम् ॥

Thus urged by his wife again and again
the king said Good woman! Hard hearted
that I am I shall put you up for sale.
I shall do that which even ignoble
wretches must not do

परमुपर्याप्त यथो मार्या गत्या मगरमान्तुरः ।

वाप्या विहितकाप्तासाकाता पञ्चमवर्षीस्तु ॥

Then after telling his wife this he
went about the city with his mind
distracted and with his throat choked and
eyes blinded by tears he spoke these words

भो भो नागरिकाः सर्वे शृणुध्वं वचनं मम ।
 किं मां पृच्छथ कस्त्वं भो नृशंसोऽहममात्रुषः ॥
 विशेषं दयितां प्रासो यो न प्राणांस्त्वजास्यहम् ।
 यदि वः कस्यचित्कार्यं दास्या प्राप्नेत्रुया मम ।
 स ब्रवीतु त्वराद्युपतो यावत्संघारयाम्यहम् ॥

"O citizens ! Listen, all of you, to my word What do you ask of me? 'who are you?' I am an ignoble wretch, not a man at all, for I have come to sell my dear one, and yet I do not quit this life

"If any of you requires as a slave this person who is dear to me as life, let him speak without delay, while I have yet control over myself."

अथ चृद्धो द्विजः कश्चिदागत्याहै न राघिपम् ।
 समर्पयस्व मे दासीमहं केता धनप्रदः ॥
 अस्ति मे वित्तमस्तोकं सुकुमारी च मे प्रिया ।
 वृहकर्म न शान्तोति कर्तुमस्मात्प्रयच्छ मे ॥

Then a certain old Brahmin came (to that place) and told the king "Hand over the slave to me I shall buy (her) and

give (you) money I have a large amount of wealth and my wife is very young and unable to do household work Therefore hand the slave (over) to me

पवसुक्षम्य विप्रेण हरिष्चन्द्रस्य भूपतेः ।
व्यदीर्घं मतो दुःखान्तं देहं किञ्चिद्ग्रहीत् ॥

King Harischandra's heart was shattered by grief when he was thus addressed by the Brahmin but he did not say a word to him.

ततो विप्रो धन यद्या नुपरामीमकर्दयस् ॥

Then the Brahmin paid the money and dragged the queen (after him)

रोहिताक्षोऽपि इष्टा रुदा तु मात्रम् ।
समन्प्रभावद्वेति दुःखाभाविलेलणः ॥

And Rohitaksha cried aloud when he saw his mother being dragged and he ran after her with his eyes dim with tears crying Mother!

तमागतं द्विजः क्रोधाद्वालमभ्याहनत्पदा ।
वदंस्तयाऽपि सोऽवेति नैवामुच्चत मातरम् ॥

The Brahmin in his anger kicked the boy with his foot, as the boy came near, but even then he (the boy) said "Mother!" and would not leave her (his mother)

राजपत्नी

प्रसादं कुरु मे नाथ क्रीणीष्वेमं च वालकम् ।
क्रीताऽपि नाहं भवतो विनैनं कार्यसाधिका ॥
इत्थं ममाल्पभाग्यायाः प्रसादसुमुखो भव ।
मां संयोजय बालेन वर्सेनेव पर्यस्तिवनीम् ॥

THE QUEEN

"Master! Be gracious unto me, and buy this child also. Bought without this child, I would not be able to do work for you. Show in this manner a benign favour to me who am wretched, and let me have the boy by my side, like the milch cow having her calf (by her side)."

तदैव तस्य उद्दिष्ट यद्योरप्तेततः ।
मधुष्म पालक मात्रा सहैकस्यमवधयत् ॥

Then after putting in the upper garment
of Harischandra the price of his boy
also the Brahmin bought the boy who
was standing near his mother and allowed
him to join her

तीव्रमानी तु चौ दण्डा मार्योपुत्रौ स पार्थिवाः ।
विलङ्घाप्य भुक्तुःखातो निश्चस्याच्च पुनःपुनः ॥

When the king saw both his wife and
his son being led away he was oppressed
with grief and sighing hot again and
again he wept aloud

या न धारुन्त चादित्यो ने तुर्न च पूर्यनामः ।
हस्यन्तः पुरा पल्ली सेय दाखीत्यमागतः ॥

My wife whom neither the sun nor
the moon, nor the wind nor the common
folk had ever before beheld—she has
now become a slave

धर्मवश्यमधृताऽप्य भुक्तुमारकराहुतिः ।
समाप्तो विकाप चाला भिक्षमामस्तु भुमितिम् ॥

This son who is born in the line of
the solar kings—this child with delicate
fingers has now been sold away. Fly on
me hard hearted that I am!

एवं खिलपतो राशः स विप्रोऽन्तर्धीयत ।
विश्वामित्रस्तः प्राप्तो नृपं विचमयाचत ॥

When the king was thus lamenting, the Brahmin disappeared, and then Visvamitra came there and begged the money of the king.

तस्मै समर्पयामास हरिश्चन्द्रोऽपि तद्वनम् ॥

And Harischandra gave him that sum of money

तद्वित्तं रुपोकमालोक्य दारविक्रयसंभवम् ।
शोकाभिमूतं राजां कुपितः कौशिकोऽब्रवीत् ॥

Seeing that the amount obtained by the sale of the wife was not much, Visvamitra was angry with the king who was (already) overpowered by grief, and he said

क्षत्रवन्धो ममेमां त्वं सद्वर्णो यज्ञदक्षिणाम् ।
मन्यसे यदि तत् क्षिप्रं पश्य त्वं मे वलं परम् ॥

“ Ignoble Kshattriya! If you think that this sum is a proper Dakshina for me at a sacrifice, then you will presently behold my great power (to curse you)”

राजा—

अस्यै दास्यामि म । प-कालः कमित्रेष्टीद्यताम् ।
साम्राज्यं नास्ति विपीता पदी पुरुषं पास्तुः ॥

THE KING —

I will give you another sum (as Dakshina) O holy one! Please wait for some time I have nothing at the present moment my wife has been sold as well as my young boy

विश्वामित्रः—

धरुमाणः भितः यज्ञय द्रियस्य भर्तुषित ।
एव एव प्रतीक्ष्या मे पञ्चमं नाचरं स्यपा ॥

VISVAMITRA —

One quarter of a day yet remains
O king! This period alone could I wait
You must speak no further word

एवमुख-प्राप्तिराय घन कुपितः कौशिंहो ययौ ॥

After saying these words Visvamitra took the money and went away still angry

विश्वामित्रे गते राजा भयशोकादिमध्यगः ।
स्वविकर्यं विनिश्चित्य प्रोवाचोच्चैरघोमुखः ॥

When Visvamitra was gone, the king was filled with fear and grief and other (such) feelings, and deciding on selling himself, he cried aloud with downcast face

विचकीतेन यो ह्यर्थी मया प्रेष्येण मानवः ।
स प्रवीतु त्वराखुको यावत्तपति भास्करः ॥

"Let that man who wishes to have me as his slave, buying me for a price, let him speak without delay while the Sun is yet shining (in the heavens)"

अथाजग्म त्वरितो धर्मश्चपडालरूपधृक् ॥

And Dharma (the god of Death) came there in haste putting on the form of a Chandala (outcaste)

चण्डालः

अहमर्थी त्वया शीघ्रं कथयरवात्मवेतनम् ॥

THE CHANDALA —

"I wish to buy you Tell me your price at once."

तं तदशमधालक्ष्य कस्त्वमित्याह पार्थिवः ॥

Then on seeing him in that form, the king asked, "Who are you?"

चण्डालः—

चण्डालोऽस्मिद् यथातः प्रवीरेति पुराचमे ।
पितृयात् पश्यपृष्ठको मृतकम्भवदारकः ॥

THE CHANDALA —

I am a Chandala known here in this great city as Pravira I am famous as the executioner of those who are condemned to death and I take away (as my due) the clothes of the dead"

द्विष्टः—

माह चण्डालासत्यमिष्टेय चुपिण्डितम् ॥

HARISCHANDRA —

I do not like to become the slave of a Chandala which is very strongly condemned (by the Sastras).

तस्यैकं यद्रतः प्राप्तो यिष्वा पितृस्तपानिष्विः ।
कोपामृपिष्वाचाक्षः प्राप्त चेद् मराष्विष्म् ॥

Just as he was saying this the sage Vrevamitra came there and with his eyes dilated with impetuous rage he spoke thus to the king

चण्डालोऽयमनल्पं ते दातुं विचमुपस्थितः ।
कस्मात् दीयते मह्यमशेषा यज्ञदक्षिणा ॥

"This Chandala is ready to give you a huge sum of money. For what reason then is the Dakshina requisite for a sacrifice not given to me in full (as promised)?"

हरिश्चन्द्र

भगवन् सूर्यवंशोत्थमात्मानं वेद्जि कौशिक ।
कथं चण्डालदासत्वं गमिष्ये विचकामुकः ॥
भवेयं विचशेषेण सर्वकर्मकरो घशः ।
तवैव मुनिशार्दूल प्रेष्यश्चित्तानुवर्तकः ॥

HARISCHANDRA

"Holy Visvamitra! I regard myself as born in the solar dynasty (of kings). How can I, for love of money, become the slave of a Chandala? O great sage! I shall, for the balance of money (due to you), become your own slave, obeying you and doing all work (assigned to me) in accordance with your wishes"

विश्वामित्र। —

यदि प्रेष्य। मम भर्त्यभ्यात्ताप रुक्षा मया ।
दासमाद्यमनुभविता दत्तो विचारुदेव षे ॥

VISVAMITRA —

If you are my slave then you are sold by me to (this) Chandala for a hundred million coins, and you have become his slave "

विश्वामित्र —

पश्चसौ शत्यर्थे विप्र। कौचिकः परितापितुम् ।
सर्वो गुहाण मामध दासत्य ते करान्पद्मम् ॥

HARISCHANDRA —

"If it is possible to please this Brahmin Visvamitra, then take me (as your slave) even today and I shall do a slave's work for you.

पश्चमुपर्थे रक्षा सेम ~पाको दृष्टमानसः ।
विश्वामित्राप तद्व्य दत्ता चक्षु गरेष्वरम् ।
इष्व-भुविपोणा र्त्यमनपभिक्षपक्षम् ॥

Then when he spoke thus the Chandala was glad at heart and he gave the required sum of money to Visvamitra and the king who despaired of union with his friends and relations he led captive to his Chandala quarters.

राज्यनाशः सुहृत्यागो भार्याविविक्षयः ।
प्राप्ता चण्डालता चेयमद्वो दुःखपरम्परा ॥

Loss of kingdom, separation from friends, sale of wife and son, and this achievement of Chandala-hood what a sequence of sorrows !

हरिश्चन्द्रोऽभवद्राजा रमशाने तद्वरानुगः ।
चण्डालेनानुशिष्टश्च मृतचेलापहारिणा ॥

शवागमनमन्विष्टश्चिह्निह तिष्ठन्दिवानिशम् ।
इदं राजेऽपि देयं च पञ्चभागं तु शब्दं प्रति ॥

॥
प्रथस्तु मम भागाः स्युद्धौ भागौ तव वेतनम् ।
इति प्रतिसमादिष्टो जगाम शवमन्दिरम् ।
दिशं तु दक्षिणां यत्र वाराणस्यां स्थितं तदा ॥

The king Harischandra became, serving in the cremation ground, a slave of that Chandala who gathered as his proper dues the clothes of corpses (which were brought there) "Stay here day and night, awaiting the arrival of corpses. Out of what is paid in respect of each corpse, a sixth part is due to the king, my share is three

parts and two parts are your wages Thus directed he went to the charnel house which was south of Benares

इद मम इद राजे मुख्यचपड़ालके लिदम् ।
 इति धायन्ति ॥ राजा अधिपत्यान्यन्तर गतः ॥
 न राजो न दिवा शेते हातेति भयदम्भुदुः ॥
 पथ द्वादशमासास्तु भीता चतस्रमासमा ॥

This is for me this is for the king and this is for the chief Chandala" So saying the king would run about in all directions appearing to have taken quite a different birth though yet alive and he rested neither during the day nor during the night, but cried incessantly Ah alas. Twelve months were spent in this manner which seemed like many hundred years

बयाक्षामि स्पृष्टव भृतमादाय लापिनी ।
 भावी तस्य नरेन्द्रस्य सर्वदृष्ट हि पालकम् ।

Then that king's wife came there weeping aloud and carrying her dead child for a serpent had bitten the child

तस्या विलापशब्दं तमाकर्ण्य स नराधिपः ।
जगाम त्वरितोऽनेति भविता मृतकञ्चलः ॥

The king heard those lamentations of hers and ran quickly, thinking, "Here with this corpse there will be a cloth (for me)".

स तां रोख्यतीं भार्या नाभ्यजानात्तु पार्थिवः ।
चिरप्रवाससंतप्तां पुनर्जातिमिवावलाम् ॥

The king did not recognize his wife who was weeping bitterly, as that frail lady, who had suffered by her long separation (from him), was as if she had been born again with another body.

सापि तं चारुकेशान्तं पुरा दृष्टा जटालकम् ।
नाभ्यजानान्तुपसुता शुष्कवृक्षोपमं नृपम् ॥

And that princess, having seen the prince before with his lovely curls of hair, did not recognize him (in this person) who with his unkempt hair looked like a withered tree.

सोऽपि इच्छापेते यालं द्युमिविषयीकृतम् ।
मरेष्ट्रद्वलक्षणापेत चिन्तामा । सोऽप्यै ॥

But the king saw the child which was bitten by the serpent and noticed the characteristic marks of a prince on his body and he was perplexed

एन हृष्ण द्वि मे यालं मातुरसन्नविनम् ।
स्मृतिमभ्यागतो यालो राहिताक्षोऽन्तलायमः ॥

On seeing this child lying on the lap of his mother my lotus-eyed boy Robitaksha comes back to my memory

साऽप्येतामेव मे वर्त्मा यथाऽप्यस्यामुपागतः ।
मीठो यदि न पारेण इतान्तेनाभ्यन्तो यशाम् ॥

He too my dear child would have reached this (child's) age and attained to this (child's) stature if he had not fallen into the clutches of cruel Fate "

राजपत्नी

हा वत्स कस्य पापस्थ अपध्यानादिदं महत् ।

दुःखमापतिरं धोरं यस्यान्त्वो नोपलक्ष्यते ॥

हा नाथ राजन्मवता मामनश्वस्य दुःखिताम् ।

क्वापि संतिष्ठता स्थाने विश्रङ्घं स्थीयते कथम् ॥

THE QUEEN.

"Ah my child! Which sinful man's evil thoughts have wrought this grievous atrocity which seems to have no end Ah my lord! Without consoling me who am overwhelmed with sorrow, how do you manage wherever you are, O king, to remain unruffled?"

इति तस्या वचः श्रुत्वा राजा स्वस्यान्तरेच्छुतः ।

प्रत्यभिष्टाय दयितां पुत्रं च निधनं गतम् ॥

कपूरं शौच्येयमेषा हि स वालोऽयमितीरयन् ।

रुदोद दुःखसन्तप्तो मूर्छामिजगाम च ॥

On hearing those words of hers, the king who had fallen from his high state recognized his dear wife and his son who was dead. And oppressed with sorrow, he cried "Woe unto me! this is certainly Saibya (my queen) and this my boy"; and he fell into a swoon.

साच व प्रत्यभिष्ठाव सामवस्था मुपर्गतम् ।
भूर्भिर्वा निपृत्तात्वा निशेषा धरणीत्तेः ॥

And she too recognized him in that condition and afflicted (with sorrow) she swooned and fell on the ground senseless and limp.

चेतःसमाप्य राजेन्द्रो राजपत्नी च ही समम् ।
खिलेपत्रुः सुखन्तरपूर्वी शोकमाप्तिपीडितोः ॥

The king and his queen regained consciousness at one and the same time and oppressed by heavy sorrow they wept bitterly

राजपत्नी—

राजमस्यज्ञोऽयं तथ्य एव यदेत्तमन्यते मधान् ।
तत्काम्यता महामाना मतो यै मुद्घते मम ॥

THE QUEEN —

O king ! Is this a dream or reality ? Tell me my good lord what you think it is for my mind is bewildered "

इति तस्या वचः श्रुतेवा निश्चवस्योर्ज्ञं सगद्धदम्।
कथयामास तन्वक्षण्डा यथा प्राप्ता श्वपाकता ॥

On hearing her words, he sighed a hot sigh , and in a tremulous voice, he told the lovely lady how he came to be a Chandala

साऽपि रूपुत्रमरणं यथावृत्तं न्यवेद्यत् ॥

And she in turn told him about her son's death, how it happened

राजा

यमस्य भिक्षां वाचावः कृपणौ पुत्रगार्धिनौ ।
तरणाण्छीषं प्रजावोदय पुत्रो यत्र प्रियो गतः ॥

प्रिये न रोचये दीर्घं कालं नलेशमुपासितुम् ।
नात्मायत्तश्च तन्वक्षिं पश्य मे मन्दभाग्यताम् ॥

चण्डालेनाननुश्शातः प्रवेक्षये ज्वलनं यदि ।
चण्डालदास्यतां यास्ये पुनरप्यन्यजन्मनि ॥

अनुश्शाता च गोच्छ त्वं विप्रवेशम शुचिस्मिते ।
मम वाक्यं च तन्वक्षिं निवोधाहतमानसा ॥

यदि दत्तं यदि हुवं गुरवो यदि तोषितः ।
परत्र सङ्गमो भूयात्पुत्रेण सह च त्वया ॥

THE KING —

Let us who dote on our son and are inconsolable beg of Yama (the God of Death) to give us (his life as) alms. Let us go today without delay to where our dear son has gone. My dear wife! I do not wish to bear this sorrow for a long time. Lovely woman! I am not master of myself. Look at my misfortune. If I enter the fire without the permission of the Chandals, I will have again to be the slave of a Chandala in another birth. Permitted by me go back, good lady to the Brahmin's house. Lovely woman listen now with an attentive mind to my words. If I have made gifts, if I have offered (sacrifices) in the fire, and if I have pleased my elders (by my conduct) may there be my reunion with my son and with you in the hereafter.

THE QUEEN —

महमध्यक रात्रे दीप्यमाने कुरामने ।

कुरामापसदाऽदैष सदा पास्यामि देत्यवा ॥

THE QUEEN —

I shall also O saintly prince enter the flaming fire along with you today unable to bear this burden of sorrow.

श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते ॥

Then on hearing it, the king said, "Let it be so, my devoted wife!"

ततःकृत्वा चितां राजा आरोप्य तनयं स्वकम् ।
भार्या सहितश्चासौ बद्धाङ्गलिपुटस्तादा ।
चिन्तयन्त्परमानन्मीशं नारायणं हरिम् ॥

Thereupon, the king placed his son's body on the pyre, and then, he, together with his wife, stood there with palms held together in adoration, thinking of Narayana, the Supreme Soul who is God Hari.

तस्य चिन्तयमानस्य सर्वे देवाः सवासवाः ।
धर्मं प्रभुखतः कृत्वा समाजगमुस्त्वरान्विताः ॥

Even as he was thus thinking (of God), all the gods and Indra, with Dharma (the god of Death) leading them, made haste and came there together.

आगत्य सर्वे मोऽनुसे मो मा रामेन् धूषु प्रमो ।

अय पितामहः साक्षात्मेष्व मापान्स्यपम् ॥

पते खान्ये च पद्धयोऽविश्वामिनक्षयैष घ ॥

All of them came up to him and said

O king! listen to us master! This is Brahma (the grandfather of the gods) himself and this is the holy God of Death himself and these others are the many gods and Visvamitra too (is here)

धर्मः—

मा रामन्साद्वस कापीः धर्मोऽह त्यामुपागाः ।

विविक्षाद्वमसत्याद्यैः स्यगुणैः परितापितः ॥

THE GOD OF DEATH —

Do nothing rash O king! I am Dharma (the god of Death) come to you highly pleased with your endurance self control truthfulness and other qualities."

इन्द्रः—

दरिष्णन्द्र मदामाण प्राप्तः शकाऽस्मि तेऽनितकम् ।

त्वया समार्प्यप्रेष्य जिता छोकाः सनातनाः ॥

INDRA —

Glorious Harischandra! I am Indra come to your (presence) place By you with your wife and son are won the everlasting realms of Heaven

ततोऽसृतमयं वर्षमप्यूत्थुविनाशनम् ।

इन्द्रः प्राप्तजदाकाशाच्छितास्थानगतः प्रभुः ॥

Then the powerful god Indra, standing above the place of the funeral pyre, showered a rain of nectar which could restore life to those who die untimely deaths

समुक्तस्थौ ततः पुत्रो राजस्तस्य महात्मनः ।

ततो राजा हरिश्चन्द्रः परिष्वज्य सुतं क्षणात् ।

समार्थः सुश्रिवा युक्तो दिव्यमाल्याभ्यरात्मितः ॥

Then the son of that high-souled king rose (from the pyre), and king Harischandra embraced his son, and in an instant, he, along with his wife, was transfigured and became lovely and graceful, wearing godly apparel and garlands

इन्द्रः

समार्थस्त्वं सपुत्रश्च प्राप्यसे सद्गतिं पराम् ।

खमारोह महाभाग निजानां कर्मणां फलैः ॥

INDRA

“ You, along with your wife and your son, shall attain to the most excellent place (which is Heaven) Ascend, O happy man, by virtue of your (good) deeds ”

हरिशंद्र —

देवराजाननुचाता स्यामिना अपचेन है ।

भगव्या निष्कृति तस्य नारोक्षेऽहं भुपाल्यम् ॥

HARISCHANDRA —

O king of the gods ! Without getting the permission of my master the Chandala and without giving him satisfaction I will not ascend unto Heaven

घर्मी —

सर्वैष मायिन शुश्रामयनाम्याममायया ।

आत्मा अपाकृती नीता दर्शित तथा धायलम् ॥

THE GOD OF DEATH —

Knowing of the distress that you would be experiencing I was led by my miraculous powers to become a Chandala and that transient state of mine was what you saw "

इन्द्र —

प्राप्यते परपर स्यान समर्पितुम्भुधि ।

पदाराद हरिशंद्र स्यान पुण्यता मृणाम् ॥

INDRA —

The highest place attainable by any human being on this earth—ascend O Harischandra, to that place which belongs to men who do meritorious deeds.

हरिश्चन्द्रः—

देवराज नमस्तुभ्यं वाऽयं चैतन्निबोध मे ।
 मच्छोकमग्नमनसः कोसलानगरे जनाः । ।
 तिष्ठन्ति तानपोद्धार कथं यास्याम्यहं दिवम् ॥
 यदि ते सहिताः स्वर्गं मया यान्ति सुरेश्वर ।
 ततोऽहमपि यास्यामि नरकं वाऽपि तैः सह ॥

HARISCHANDRA

“I bow to you, O king of the gods! Pray listen to these words of mine. The people of the Kosala city await me with their hearts immersed in sorrow for my sake. How can I go to Heaven today, leaving them behind? If all of them together can come with me to Heaven, then, O king of the gods, I shall also come with them, or with them I shall go to Hell””

इन्द्रः:

बहूनि पुण्यं पापानि तेषां भिन्नानि वै पृथक् ।
 कथं संधातमोऽयं त्वं भूयस्स्वर्गमवादस्थसि ॥

INDRA

“Their good deeds and their bad deeds are many and different and various. How can there be any common enjoyment for them all (along with you)? But you are entitled to Heaven.””

दरिद्राः —

शक्तेषां प्रभावन मया सप्तमनुचितम् ।
वपक्षतृष्ण साप्यदृष्ट तामद्व स्पार्शिभ्सवा ॥
तत्त्वाप मम देवेश विभिन्नि गुणेष्ठितम् ।
दत्तमिष्ठमया जस सामान्यं तेजादस्तु मः ॥

HARISCIANDRA —

Indra! I have been able to do all this by virtue of their greatness. In my desire to attain to Heaven I cannot abandon those who helped me. Therefore if O king of the gods there be any good acts that I have done any gifts that I have made any sacrifices that I have performed and any prayers that I have offered then let the fruit of those things be common to them and to us (three).

एष भविष्यतीयुपर शाम त्वं त्वं मुपमेष्यसः ।
प्रभुत्वेता चहम पित्त्वामित्वा गाधिजः ॥

Indra the lord of the three worlds (Earth Midheaven and Heaven) said

It shall be so" and Dharma (the god of Death) was also pleased at heart and Visvamitra the son of Gadhi was likewise pleased.

गत्वाऽऽशु नगरं सर्वे प्रोक्षाच विद्युधाधिपः ।
आगच्छन्तु जनाः शीघ्रं रवर्गलोकं सुदुर्लभम् ॥

All of them went quickly to that city, and the king of the gods said "Let the people come quickly to Heaven, which is very difficult to reach"

तदिन्द्रस्य वचः श्रुत्वा प्रीत्या तस्य च भूपतेः ।
राजा सह तदा सर्वे दिवमासुरहुर्जनाः ॥

Then on hearing those words of Indra and by the kindness of that king, all the people (of Kosala) ascended to Heaven along with their king

ततस्तस्याद्द्विमालोक्य श्लोकं तस्योश्नना जगौ ।
हरिश्चन्द्रस्मो राजा न भूतो न भविष्यति ॥

Then on beholding that grandeur, Sukra (Usana) sang his praise "A king to match Harischandra never was and never will be"

અદી

॥ શુક્રાવિવાયાન્ધ ॥

SUKANYA

The story of Sukanya and Chyarana is told to the Pandava prince Sudhishthira by sage Lomasa when the Pandava princes in the course of their wanderings came to the pool of youth in the river Payoshni. The story covers Chapters 122 to 126 of the Vana Parvan of the Maha bharata. Sukanya is famous for her fidelity and along with Sachl (Indra's queen) Arundhati Rohini Lopamudra Saritri Srimati Kestini and Damayanti Sulanya is pointed out by Sita as a model of the faithful wife (Ramayana Sundara kanda cxxiv 10 12.) She stands the same test as Damayanti and prefers her lord to the gods. The Aswins who gave her lord his lost youth were rewarded in turn by the restoration to their status among the gods and their share in the Soma offerings—a position which they had lost by their free mingling with mortals and by their practice of medicine.

पयोष्ण्यर्च च्यवनो नाम तपरोपे महाधतिः ।
स्थाणुभूतो महातेजाः वल्मीकेन समावृतः ॥

A very illustrious person known as Chyavana practised austerities beside the (river) Payoshni, and the effulgent one became (like) a log of wood, covered all over by ant-hills.

अथ दीर्घस्य कालस्य शर्यातिर्निम पार्थिवः ।
आजगाम सरो रम्यं विहर्तुमिदमुच्चमम् ॥

Then, after a long time, a king known as Saryati came to this very delightful pool to sport (in its waters).

तस्यैव च सुता सुभ्रूः सुकन्या नाम [भारत] ।
चक्रव्यमाणा वल्मीकं भागीवस्य समाप्तदत् ॥

And his daughter called Sankanya, of lovely eye-brows, wandered about and came to the place where the ant-hill stood round Chyavana (the son of Bhrigu).

सतः चुक्ष्या पर्वीके दृष्टा भागवत्सनी ।

कौदृशात् एवं उद्गमादपलात्मा ।

सिंहु च्यवन्मिश्रुता निर्विवेदास्य एवं रसे ॥

Then Sukanya saw the eyes of (the son of Bhrigu) Chyavana within the ant hill and with her mind overpowered by confusion and out of curiosity she exclaimed

What could this be? and pricked both the eyes with a thorn

अनुदृप्तम् तथा पिण्डे न ऐ परमम् पुमान् ।

सतः शर्पान्तिमै-पस्य इ मूर्खे समाधृणात् ॥

And he (Chyavana) became extremely angry when his eyes were thus injured, then the army of Saryat (fell sick and) could not pass urine or stools.

सैन्य सुदुःगित प्रेक्ष्य पर्वपृष्ठा स पर्विया ।

केतापश्चतमयेऽ मार्गपस्य मदात्मनः ॥

The king saw the sad plight of the army and questioned [them] By whom has offence been caused here and now (today) to the high-souled son of Bhrigu (Chyavana)?

तमूचुः सैनिकाः सर्वे न विद्धोऽपकृतं धयम् ॥

And all the army answered him. "We know of no offence"

पितरं दुःखितं दृष्टा सुकान्येदमथाप्रवीत् ॥

Then Sukanya saw that her father was in grief, and she spoke these words:

मयाऽटन्त्रियेषु वल्मीके दृष्टं सत्त्वमभिज्वलत् ।

खद्योतवदभिक्षातं तन्मया विद्मन्तिकात् ॥

"As I was loitering about in this place, I saw something glowing within the ant-hill, and I thought it might be fire-flies and pricked them, standing nearby

पतञ्जलित्वा तपोवृद्धं चन्द्रादित्यसमप्रभम् ।

अयोचद्य सैन्यार्थं प्राञ्जलिः पृथिवीपतिः ॥

On hearing it, the king folded his palms together in adoration, and, for the sake of his army he begged of the sage who had grown old in austerities but was shining in splendour like the sun and the moon.

अक्षानाद्वालया यत्तु कृतं तत्क्षणतुमहसि ॥

"What the girl had done in ignorance, that you must forgive"

ततोऽमवीभीपालं अवनो मार्गेवस्त्रा ।
अपमानावद् विद्वो अमवा दर्पपूर्णपा ।
तामेव प्रति दुष्टाद् क्षस्यामीति ग्रथीभि से ॥

Then Chyavana son of Bṛigu told the King "As I was injured by this girl who was puffed up with pride and looked (on me) with disdain so I shall accept her as my wife and forgive her this is my answer to you "

कापेक्षचनमाकाय शर्यातिरिधिधारयन् ।
ददौ शुहितर तस्मै अवनाय मदात्मने ॥

Saryati noted the words of the high souled sage Chyavana and without any hesitation he gave his daughter (in marriage) to him.

मासमसादो वाङ् ये ससेन्यः पुरमात्रजल् ॥

Gaining the favour (of the sage) the king returned to his city with his army

सुकन्त्याऽपि पर्ति लक्ष्मा तपस्विनमनिन्दिता ।
नित्यं पर्यचरत्प्रीत्या तपसा नियमेत च ।
समारथियत क्षिप्रं च्यवेन सा शुभानन्दा ॥

And Sukanya, the blameless girl, obtained an ascetic for her husband, and with gladness, she was always engaged in serving him, and the bright-faced lady soon succeeded in delighting Chyavana by her self-restraint and by practising austerities

कस्यचित्कथ कालस्य निदशौ तामपश्यताम् ।
अचतुः समभिद्रुत्य नासत्यावश्विनाविदम् ॥

Then, after some time, the twin-gods Asvins who are ever truthful saw her and came forward to meet her and told her this

इष्टाव भद्रे शातुं त्वां तत्त्वमाख्याहि शोभने ॥

“We wish to know, O fair one, who you are, good lady! tell us the truth.”

सुकन्त्या

शर्वातितनयां वित्तं भार्या मां च्यवनस्य च ॥

SUKANYA —

' Know me as Saryati's daughter and
the wife of Chyavana "

अस्विनी—

न देष्यपि तुत्यां द्वित्यपि पृथिवी मामिनि ।
कर्मदेवयिधा भूत्या जराजरित पतिम् ॥
स्थिरपास्ते द्व कर्ष्णाणि काममापदिष्टतम् ।
स त्य अप्यनुभव्य परवस्त्रैकमाप्यतः ॥

ASVINS —

We do not see O lovely one anyone
to match you even among the gods
being so lovely why do you good lady
serve a decrepit old husband who is
barred from the enjoyment of the senses?
Abandon Chyavana and choose one of us.

कृष्णा—

खाइ अप्यने पत्नी मैय मा पर्यग्नादूतम् ॥

SUKANYA —

Do not think of me thus I am
happy with Chyavana as my lord

अश्विनौ-

युवानं रूपसंपन्नं करिष्यावः पति तव ।
ततरास्यावयोश्चैव वृणीष्वान्यतमं पतिम् ।
एतेन समयेनैनमाभन्त्रय पतिं श्रुमे ॥

ASVINS.

"We will make your husband a beautiful young man, and then you may choose as your husband either him or one of us. On this undertaking, good lady, take leave of this your husband."

सा भर्ता समनुक्षाता क्रियतामित्यथाब्रवीत् ॥

Then, permitted by her husband, she said "Let it be done"

अचतूराजपुत्रीं तां पतिस्ताव विशत्वपः ॥

And they told that princess (Sukanya) "Let your husband plunge in the waters (of this pool)"

ततोऽमद्यपयनः दीप्तं रूपार्थी प्रविषेद् ।
अभिनावपि तद् [पञ्च] सरा मापिशता तदा ॥

Then Chyavana plunged in those waters without delay wishing to become beautiful and the Asvins too thereupon plunged in that pool.

तता मुहुतोऽुचोणः सर्वे ते सरस्वत्याः ।
गुरुवेषपपाशैष मनमः प्रीतिपयनाः ।
तेऽमृपन्सदितास्मर्यै कृपीष्वान्पत्नम शुभे ॥

Then, presently all the three of them arose from the pool in personal appearance all alike and rousing joy in her heart, all of them said together "Good lady! Choose one of us (as your husband)

सा समीक्ष्य सु तास्मवोऽस्तु स्पृष्टपयता निष्पत्ता ।
मिहित्य मनसा पुष्पा देयी धर्ये स्पृक पतिम् ॥

Scrutinising all of them who stood there in appearance exactly alike and resolving in her mind the good wife carefully chose her own husband

लव्यवा तु च्यवनो भार्या वयो रूपं च वाञ्छितम् ।
हृष्टोऽव्रवीन्महातेजास्तौ नासत्याविदं वचः ॥

यथाऽहं रूपसंपन्नो वयसा च समन्वितः ।

कृतो युवां करिष्यामि प्रीत्याऽहं सोमपीथिनौ ॥

Having obtained his wife as well as his youth and the desired beauty of form, the illustrious Chyavana was happy, and he spoke these words to those Asvins "As you have made me young and beautiful, I shall gladly make you partakers of the Soma juice (at sacrifices)"

तच्छ्रुत्वा हृष्टमनसौ दिवं तौ प्रतिजग्मतुः ।

च्यवनश्च सुकन्या च सुराविव विजहतुः ॥

On hearing those words, they rejoiced at heart and went away to Heaven, and Chyavana and Sukanya disported themselves like a god and a goddess

ततः श्रुत्वा तु शर्यातिर्वयस्थं च्यवनं कृतम् ।

सुहृष्टः सेनया सार्धमुपायाङ्गार्गवाश्रमम् ॥

Then, on hearing that Chyavana had been made young, Saryati was glad, and he

came along with his retinue to the hermitage of Chyavana (son of Bhrigu)

अपैत भार्गवा [राजन्] उपाध परिमानपूर्वन् ।
याजविष्यामि चोक्तपां समाप्तुपकार्य ॥

Then Chyavana (son of Bhrigu) welcomed him and said O king! I shall officiate at a sacrifice of yours gather the requisite things.

पार्यामास दपातिप्राप्तमुच्चम् ।
तपैत अप्ता [राजन्] याजयामास भागवः ॥

Saryati had an excellent place made ready for the sacrifice and there Chyavana son of Bhrigu conducted the sacrifice for him

भृष्टाद्यप्यना सोममध्यनादेप्याहतदा ।
तमि दा पार्यामास दुष्टाम स तयोऽपदम् ॥

Then Chyavana offered the Soma juice to the twin gods, Asvins and Indra stopped his offering a share (of the Soma juice) to them.

च्यवनः

मावमंस्था महात्मानौ रूपद्रविणवत्तरौ ।

अश्विनावपि देवेन्द्र देवौ विद्धि पुरन्दर ॥

CHYAVANA

"Indra! Do not disregard the high-souled Asvins who are exceedingly beautiful. Remember, O king of the gods, that they too are gods"

इन्द्रः

चिकित्सकौ कर्मकरौ कामरूपसमन्वितौ ।

लोके चरन्तौ मत्यनां कथं सोममिहार्षतः ॥

INDRA

"They are doctors and do work, and they assume what forms they desire and roam about in the world of the mortals. How do they deserve (a share of) the Soma juice here ?

आम्यामर्थीय सोमं त्वं ग्रहीज्यसि यदि स्वयम् ।

वज्रं ते ग्रहरिज्यामि धोररूपमनुत्तमम् ॥

"If you wilfully offer Soma (juice) to these two persons, then I shall smite you with my invincible thunderbolt which is fearful (even) to behold "

पवमुकः सम्पत्ति द्रमभिवीक्ष्य स मानये ।
अमाद विधिपत्तोममधिक्ष्यामुषम नदम् ॥

Thus addressed (by Indra) Chyavana (the son of Bhrigu) looked smiling at Indra and in the prescribed manner he offered to the Asvins their share of the excellent Soma juice

तसोऽस्मै प्राहस्य घारक्ष्य चाखीपतिः ।
त लाभपित्या ज्येयां लुक्ष्ये म त्रटानेतम् ॥

Then Indra aimed at him the thunder bolt, which was fearful to behold but Chyavana paralysed him and made the offerings in the (sacrificial) Fire with the recital of the Mantras (mystic formulae).

तसोऽपवीरेव पश्यत्यन भयपीडितः ।
उमादविभिना वेताप्य विश्र प्रस्तीद मे ॥

Then the king of the gods was afflicted with fear and he told Chyavana O Brahmin! Have mercy on me now These Asvins are devorring of Soma.

एवमुक्तस्य शक्रेण च्यवनस्य महात्मनः ।
स मन्युर्धगमच्छीत्रं सुमोच च पुरदरम् ॥

On being thus requested by Indra, the high-souled Chyavana's anger was gone at once, and he set Indra free.

अश्विन्यां सहितान्देवान्त्याजयित्वा च तं नुपम् ।
सुकन्त्यया सहारण्ये विजहारानुकूलया ॥

After conducting the sacrifice of that king (Saryati) in favour of all the gods together with the Asvins, he spent his days happily in the forest in the company of his faithful Sūkanya

॥ यत्रीः ॥

॥ मृषिचरितम् ॥

SIBI

The story of Sibi (Usinara) is told by sage Lomasa to Yudhishtira when, in the course of their pilgrimage, the Pandava brothers came to the region of the confluence of the Jumna with its tributaries Jala and Upayala. Hero king Sibi while performing a sacrifice had been submitted to a test by Indra and Agni. The anecdote is taken from chapters 132 and 133 of the Vanaparvan of the Mahabharata. Sibi is referred to by Kaikeyi (the Ramayana, Ayodhya Kanda etc 43) as an example of one who unhesitatingly fulfilled his promise विष्णुः स्मैनकपोदीये स्थमांसं पक्षिष्ठे ददौ ।

जिज्ञासमानौ वरदौ महात्मानमुशीनरम् ।

इन्द्रः इयेनः कपोतोऽग्निर्भूत्वा यज्ञेऽभिजग्मतुः ॥

Desirous of testing the high-souled Sibi (Usinara) and of conferring boons (on him), Indra became a hawk and Agni a dove; and they flew to the place where he was performing a sacrifice

अुं राक्षः समासाध कपोतः इयेनजान्स्यात् ।

शरणार्थी तदा [राजन्] निलिल्ये भयपीडितः ॥

In fear of the hawk, the dove fell on the lap of the king, and afflicted with fear and seeking refuge, it lay nestling there

इयेनः

धर्मत्मानं त्वाहुरेकं सर्वे राजना हीक्षितः ।

स वै धर्मविरुद्धं त्वं कस्यात्कर्म चिकीर्षसि ॥

विहितं भक्षणं राजन्पीड्यमानस्य मे क्षुधा ।

मा हिंसीर्धर्मलोभेन धर्मसुत्ख्यमा नशः ॥

THE HAWK.

O prince! All the kings of the world speak of you as the one virtuous man. Why do you, then, desire to do a thing which is contrary to Dharma? To me

who am afflicted with hunger O prince
this is assigned as (my) prey Do not,
in your anxiety for Dharma cause me
injury do not depart from Dharma and
perish.

पराम्—

सत्रस्ताकृपकाणा यी द्वचो भीता महारित ।
मत्सकाचामनुभासः प्राप्य दृश्येति विजः ॥
एवमन्यागतस्येह कपोतस्यामयां हितः ।
भ्रवदाने परो षमैः किं स्वं स्पेतेह पश्यति ॥
प्रस्पन्दमासः सधार्थः कपोतः द्येत लक्ष्यते ।
मत्सकाचामनीषितायी दस्य त्यागो विनाहितः ॥

THE KING —

O mighty bird ! Afraid of you and looking terribly upset, this bird has come to me, seeking my protection in its anxiety for life To the dove which has thus sought this place praying for assurance of safety do you now see O hawk, any great virtue in not giving it ? O hawk ! the dove looks dazed and trembles with fear and prays for its life in my presence. For making it is highly to be condemned

इयेनः

आहारात्सर्वभूतानि संभवन्ति महीपते ।
 आहारेण विवर्धन्ते तेन जीवन्ति जन्तवः ॥
 न तु भोजनमुत्खृज्य शक्यं वर्तयितुं चिरम् ।
 प्रमृते भयि धर्मात्मनुलदारादि नव्वयति ॥
 रक्षमाणः कपोतं त्वं बहून्प्राणान्न रक्षसि ।
 बहून्यो बाधते धर्मान्न स धर्मः कुर्वत्म तत् ॥
 अधिरोधी तु यो धर्मः स धर्मः सत्यविक्रम ।
 विरोधिषु महीपाल निश्चित्य गुरुलाधवम् ।
 न बाधा विद्यते यत्र तं धर्मं समुपाचरेत् ॥

THE HAWK

"O prince! all living things are born of food, out of food they grow and by food they live. It is not possible to remain long without food. If I die, O man of virtue, my wife, children and others would die. Saving the dove, you would be refusing to save many lives. That Dharma which injures many is not Dharma but is wicked conduct. True hero that you are

(know) that (Dharma) action which does not conflict with another righteous action is (properly) Dharma. If the actions conflict with one another one must consider which is weightier and wherein no injury is noticeable and adopt that as Dharma.

राजा—

पदुकस्याणसमुच्च मापमे पिदगातम ।
न सेऽस्यपिदित किञ्चिदित स्यां स्वस्याऽपत्तु
चारणीपिपरियाग कष्म भास्त्रित मृदमे ।
भादारायं भुमारभ्यस्य धार्य पिदगम ।
शुभ्यम्भाव्यम्पान्तुमादाराऽप्यपिकस्यया ॥

THE KING —

'O best of birds! You talk many salutary words. I notice this about you, that there is nothing unknown to you. How is it that you consider it good (in me) to forsake him who seeks refuge? O bird this effort of yours is for the sake of food and it is possible for you to get food otherwise and even more food (than this)' "

श्येनः—

यस्तु मे दैवविहितो भक्षः क्षत्रियपुङ्गव ।
प्रभुत्सूज महीपाल कपोतमिममेव मे ।
श्येनाः कपोतन्खादन्ति ध्रुतिरेषा सनतिनी ॥

THE HAWK —

"O noble Kshatriya! What is allotted to me by Fate as food this dove, release for me, O king. It is an ancient saying that hawks eat doves "

राजा

यं वा कामयसे कामं श्येन सर्वं ददानि ते ।
विनैनं पक्षिणं श्येन शरणा र्थिनमागतम् ॥

THE KING

"O hawk, all that you desire, I shall give you excepting, O hawk, this bird which has come (to me) seeking refuge."

श्येनः

उत्तीर्ण कपोते ते यदि रोहो नराधिप ।
आत्मनो भास्त्रमुत्कृत्य कपोततुलया धृतम् ॥

यदा सम कपातेन तथ मांस नृपोचम ।
त्थपा प्रदेष तन्मध सा मे मुदिर्मिय्यति ॥

THE HAWK —

"O king Usinara if you love the dove (so much), cut out from your flesh what would weigh as much as the dove and when O good king your flesh is equal in weight to the dove the flesh must be given to me by you that will give me satisfaction

पक्षा —

अनुभवमिम मन्ये द्येत यन्माऽमियाप्से ।
तस्मातेऽस्य भवास्यामि स्यमास मुलया धृतम् ॥

THE KING —

I consider it, O hawk a favour to me that you should ask this of me Therefore I shall this day give you of my flesh weighing it in the balance

अथोत्कृत्य स्वमांसं तु राजा परमधर्मवित् ।

तुलयामास [कौन्तेय] कपोतेन समं [विभो] ॥

न विघते यदा मांसं कपोतेन समं धृतम् ।

तत उत्कृचमांसोऽसावारोह स्वयं तुलाम् ॥

Then the king who knew the highest Dharma cut up his flesh and weighed it against the dove. When it was found that the flesh did not weigh as much as the dove, he himself with the cut-up flesh got into the scale of the balance.

रथेनः—

इन्द्रोऽहस्मि धर्मक्षणं कपोतो हव्यधाडयम् ।

जिज्ञासमानौ धर्मं त्वां यशवाटमुपागतौ ॥

यावल्लोके मनुष्यास्त्वां कथयिष्यन्ति पार्थिव ।

पावत्कीर्तिश्च लोकाश्च स्थास्यन्ति तव शाश्वताः ॥

THE HAWK

"You who are wise in Dharma! I am Indra and this dove is Agni. We desired

to know about Dharma and came to you
to this place of sacrifice. So long as men
(on earth) praise you O king so long as
your fame last that is for ever—the
(heavenly) worlds are yours.

४५७। जःमृ [किं-] इदिगुभान्ति ॥
Saying thus Indra and Agni went away
happy in their hearts.

४५८। रोदपि अग्निक्षायताऽशिविष्य ॥
And Usinara went up to Heaven retaining
his (mortal) body.

॥ श्रीः ॥

॥ कर्णकुपडलाहणम् ॥

KARNA'S LIBERALITY



Karna is famous for his liberality. The incident described below is narrated to Janamejaya by Varsampayana, like the rest of the epic story. Karna is a friend of Duryodhana, who refused his Pandava cousins their legitimate share of the kingdom. The rivalry between Karna and Arjuna, the third of the Pandava brothers, grows into hatred, and Duryodhana relies on Karna, his prowess and his invincible armour, to defeat Arjuna in the impending war. The twelve years of exile are over, and war is inevitable, as Duryodhana fails to keep his word. The gods take sides in the great war, for, Arjuna is the son of Indra, and Arjuna's cousin Krishna is God Vishnu Himself, and Karna is the son of the Sun-God, though he does not know it. The Sun-God appears before Karna in a dream and warns him about Indra's coming to him disguised as a Brahmin to beg him to part with the armour and the (Kundalas) ear-rings he was born with.

प्राप्ते समिक्षान्ते घर्णे प्राप्ते अपोदशे ।
पापहृता दित्याभ्युक्तः कर्णे मिलितुमुपतः ॥

When the twelve years (of exile) were over and the thirteenth year began Indra who favoured the Pandava brothers came forward to beg (a gift) of Karna.

जमिप्राप्यमयो वात्या मदेन्द्रस्य यिमापच्छुः ।
कुण्डलार्थं [मदापास] सूर्यः कर्णमुपागतः ॥
मदाहृषायने थीर शयाम सत्यपादिनम् ।
स्यज्ञान्ते येदविज्ञृत्या दित्यार्चमध्यीद्वचः ॥

Then knowing the intention of the mighty Indra about the (Kundalas) ear rings (of Karna) the glorious Sun God took the form of a Brahmin and came in a dream to the truthful and heroic Karna as he lay on his princely bed and concerned for Karna's safety he spoke these words

प्राप्तुपादुप्तना कर्णं स्थप वै पाकरासनः ।
भागामा कुण्डलार्थाप कथच वैष्य मिलितुम् ॥

Indra himself O Karna is coming to you in the guise of a Brahmin to beg of you your ear rings (Kundalas) and your coat of mail "

तस्मै प्रयाचमानाय न देये कुण्डले त्वया ।
 कवचेन समायुक्तः कुण्डलाभ्यां च मानिद ।
 अधध्यस्त्वं रणेऽरीणामिति विद्धि वचो मम ॥

"Your ear-rings should not be given away by you, when he comes begging for them Bestower of favors ! With your coat-of-mail and your ear-rings, trust my word that you cannot be killed by your opponents in the battle-field"

कर्णः

को मामेवं भवान्प्राह दर्शयन्सौहृदं परम् ॥

KARNA

"Who are you, Sir, who speak to me thus, showing great solicitude for me."

ब्राह्मणः

अहं तात सहस्रांशुः सौहृदात्त्वां निर्दर्शये ।
 कुरुष्वैतद्वचो मे त्वमेतच्छ्रेयः परं हि ते ॥

THE BRAHMIN

"I am, O dear one, the Sun-God, and I appear before you out of my solicitude for you Do this which I ask of you (to do), for, it will be for your supreme good'

कर्णः—

प्रसादये स्थां धरद न निपायो मतादद्यम् ।
 पथाभृति मा शान् । माधुपञ्चमना षुसः ॥
 दास्यामि विषुष्येषु पुण्डले यम धातमम् ।
 दत्त्वा च पिपिष्टाम प्राप्स्यामि परम यशः ॥

KARNA —

"I beseech you giver of boons, I must not be restrained from acting according to my resolve. If Indra comes to me donning the guise of a Brahmin I shall give him Oh great god both my (Kundalas) ear rings as well as (this) excellent coat-of-mail And making the gift in the ordained manner I shall attain to great glory

सूर्यः—

परम प्राप्तिराघव कीर्तिमिष्ठसि शाश्वतीम् ।
 भूतस्य कीर्त्यो र्कि कार्यं जीव-कीर्ति समर्प्तुते॥

THE SUN God —

You who desire lasting glory at the cost of your life what is the use of glory when one is dead? Only if alive can one taste of glory

पुनरुक्तं च वक्ष्यामि त्वं राधेय निवोध तत् ।
 न तु त्वामर्जुनः राक्तः कुण्डलाभ्यां समन्वितम् ॥
 विजेतुं युधि यद्यस्य स्वयमिन्द्रः शरो भवेत् ।
 तरा अ देये शक्राय त्वयैते कुण्डले शुभे ॥

"I shall repeat again, O Karna* (son of Radha), what I said, listen to it Arjuna cannot defeat you in battle, provided you have the (Kundalas) ear-rings on your person, even though Indra himself becomes an arrow (to hit you) Therefore, these auspicious ear-rings must not be gifted by you to Indra"

कृपाः ।

इष्टो भक्त्वेति कृत्वा भगवीनाह मद्वितम् ।
 भूयश्च शिरसा याचे त्वं तु मे क्षन्तु मर्हसि ॥
 विभेदि न तथा मृत्योर्यथा विभ्येऽनृतादहम् ।
 भिक्षते घज्ञिषे दधामपि जीवितमात्मनः ॥

KARNA

"Your Worship is speaking for my good, treating me as your dear devotee But I beg of you again with bowed head, you must (somehow) forgive me I do not fear death so much as I fear untruth And I will give even my life when Indra comes begging

* Radha is Karna's foster-mother.

यदि तात् ददा स्येते । पिण्डि खुपड़ले गुमे ।
 अमोपा दहि म शसि ममि रथि निपहिपीम् ॥
 इत्येष निवमेन त्य दद्याः शकाय खुपड़ले ।
 पष्मुच्या भद्रां तुः सदसाऽन्तरधीयत ॥

If you my dear one will give these auspicious ear rings to Indra then give the ear rings to Indra only on the stipulation 'Give me (in return) the unfailing weapon Sakti which destroys (all) enemies. After saying this the Sun God straightway disappeared

पठिपुदस्तु राघेयः स्वप्न सचिन्तय [भारत] ।
 चकार मिथ्य [राजन्] शास्यर्थं [पृथि० पर] ॥

Karna* (son of Radha) woke from his sleep and thought deeply about the dream and he resolved to obtain the Sakti weapon

तमिर्द्रा प्राप्तिमो भूत्या मिक्षा देदीत्युपस्थितः ॥

Indra became a Brahmin and approached him saying Give me alms.

हिरण्यकण्ठीः प्रमदा ग्रामान्वा वहुगोकुलान् ।

किं ददानीति तं विप्रमुवाचाधिरथिस्ततः ॥

Then Karna* (son of Adhiratha) asked that Brahmin. "What shall I give you, damsels wearing gold necklaces, or villages or many herds of kine?"

ब्राह्मणः

हिरण्यकण्ठ्यः प्रमदा यज्ञान्यत्प्रीतिवर्धनम् ।

नाहं दत्तमिहेष्छामि तदर्थिभ्यः प्रदीयताम् ॥

यदेतत्सहजं वर्म कुपडले च तवानध ।

एतदुत्कृत्यमे देहि यदि सत्यव्रतो भवान् ॥

THE BRAHMIN

"Neither damsels wearing gold necklaces nor what else increases one's pleasures do I wish to be given to me, let those things be given to those who desire them. This coat-of-mail which you are born with, O sinless man, and both your ear-rings, cut these off (from your body) and give them to me, if you are devoted to truth."

* The charioteer Adhiratha is Karna's fosterfather.

सता प्रकृत्य कर्णस्त पुनरित्यधीद्वचः ।

धिदिता देष्टेषेश मागेपासि मम प्रमो ॥

न तु भ्याम्य मया दातु तय शक्ति शृथा परेम् ।

त्यं हि देषेष्टरस्त्वाक्षात्त्वपा देया घरा मम ॥

यदि दास्यामि ते देषु पुण्डले कपच तप्ता ।

धृष्टामुपपास्यामि स्थ च शक्तायदास्यताम् ॥

Thereupon Karna smiled and told him these words I know you already O noble ruler of the gods! It is not proper for me O Indra to give uselessly what you desire You are the king of gods come in person and so a boon must be granted to me by you. Otherwise if I give you O god my coat of mail and my (two) ear rings, I would become vulnerable and you Indra would become an object of ridicule.

पुण्डः—

काममस्तु तथा तात सब कर्णं पथेषुल्लिसि ।

पर्णिपित्या तु मे षष्ठा प्रधृणीष्य पथेषुल्लिसि ॥

INDRA —

Karna, dear boy let it be even as you desire Ask as a boon whatever you desire to have excepting my thunder-bolt."

ततः कर्णः प्रहृष्टस्तु वन्ने संपूर्णमानसः ।
वर्मणा कुण्डलाभ्यां च शक्ति मे देहि वासव ॥

Then Karna was very glad, and with a full heart, he asked as a boon: "O Indra, give me your Sakti weapon (in return) for my coat-of-mail and the pair – of my ear-rings"

ततः संचिन्त्य मनसा वासवो वाक्यमन्वीत् ।
गृहाण कर्ण शक्ति त्वमनेन समयेन च ॥
इयं तव करभ्राता हत्वैकं रिपुभूर्जितम् ।
गर्जन्तं प्रतपन्त च मामेवैष्यसि सूतज ॥

Then after considering it deeply in his mind, Indra spoke these words: "Take, Karna, my Sakti weapon on this condition 'This weapon which will be in your hands will return to me, O Karna (son of the Charioteer), after destroying one boastful and valiant opponent who overbears you and oppresses you.' "

कर्णः—

एकमेवादमिज्जामि रिपु दन्तु मदाद ।
वार्जित प्रतपक्ष च यसा मम भय भवेत् ॥

KARNA —

I want to kill (with your Sakti) one enemy only in the great battle who is boastful and overbearing and from whom there might be fear for me

शक्तः—

एक दनिष्यसि रिपु वान्त पलिन रणे ।
स्य तु य प्राप्यपस्येक रक्ष्यत म मदामना ॥
यमादुपैदधिकामा यरोदमपराजितम् ।
नारायणामधिष्ठय च तम १ ऐन रक्ष्यते ॥

INDRA.—

You shall be able to kill (with this Sakti weapon) one strong and boastful enemy in battle but he whom you are thinking of is protected by a high souled person He is protected by Krishna who is as the knowers of the Vedas say Narayana the invincible Boar transcending (human) comprehension

कर्णः

एवमप्यस्तु भगवन्नेकवीरवधे मम ।
देहि शक्तिं प्रदास्थामि कुण्डले कवचं च ते ।
निश्चेषु तु गत्वेषु न मे वीभत्सता भवेत् ॥

KARNA

"Let it be so, O holy one! Give me your Sakti weapon for killing one strong enemy, and I shall give you my coat-of-mail and the pair of my ear-rings. And when my limbs are cut up (to enable me to gift them), may I not become hideous and loathsome (to look at) "

शक्तिः

न ते वीभत्सता कर्ण भविष्यति कथञ्चन ।
ताद्वरोनैव वर्णेन त्वं कर्ण भविता पुनः ॥

INDRA

"Karna! You will not look hideous or loathsome, and you will be, O Karna, of the same colour again, as you were before"

ततःशक्तिं प्रज्वलितां प्रतिषृष्टा [विशांपते] ।
शस्त्रं गृहीत्वा निशितं सर्वगात्राप्यकृत्तत ॥

Then he accepted the resplendent Sakti weapon and taking a sharp knife, he cut up his limbs.

निष्ठान्त कर्णमामानमेष
 दशा सर्वे सिद्धनादामगेतुः ।
 ततदिदृत्या कर्यच दिव्यमस्त्रात्
 तथैवाद्रूपददी पासपाप ॥
 तथात्य प्रददी उपदले से
 लक्षा देयो मुद्रिता पञ्चपाणिः ।
 कर्ण उके परासा पाजपित्या
 एत फार्यं प्रपञ्चाना दि मेने ॥

Seeing Karna cut himself up all (who saw) shouted like lions roaring. Then cutting from his body the immortal coat-of-mail he gave it wet (with blood) to Indra thereafter he cut off and gave away his two ear rings. Then the god Indra (who wields the thunder bolt) was glad, and having made Karna famous among men, he considered himself to have done a service to the Pandava brothers.

॥ श्रीः ॥

॥ द्रौपदीसत्यभामासंवादः ॥

DRAUPADI & SATYABHAMA

[Draupadi, the heroine of the *Mahabharata*, has accompanied the Pandava princes in their exile. Sri Krishna comes to see his cousins, the Pandavas, and he takes his favourite wife Satyabhama with him. The dialogue between Queen Draupadi and Satya, as Satyabhama is lovingly called, is condensed in the following pages. Like the rest of the epic story, this is told by sage Vaisampayana to king Janamejaya. The dialogue covers Chaps 234-236 of the *Vana Parvan*, which go by the name *Draupadi-Satyabhama Samvada Parvan*, and the introductory verses are taken from Chap 185 of the same *Parvan*. Draupadi explains how she has managed to captivate the hearts of her five husbands, and Satyabhama learns that there is no way to win a man's love than devoted service and unceasing endeavour to please him.]

मध्यानिधि पौलोन्या सहिता सत्यमामया ।
उपायादेवकीपुंचो दिवस्तुः कुवस्त्रमान् ॥

Sri Krishna (son of Devaki) came with Satyabhama to see the Pandavas (Kuru princes) looking like Indra with (his queen) Indrani.

ततस्ते पापद्याः सर्वे समायोः सपुत्रोदिताः ।
भास्त्रुः पुष्टरीकाश परिषमुक्त लर्णवः ॥

Then all the Pandavas and their wives along with their preceptors made obeisance to Krishna (of lotus eyes) and gathered all around him.

द्रौपदी सत्यमोमा च विविशाते रथा सम्भ ।
जाहन्यमाने द्वितीये सुख तत्र निपीदतुः ॥

And thereafter Draupadi and Satyabhama went in together and pleased with each other and laughing merrily they sat in that place.

स्वरस्य रथा [राजेन्द्र] तेऽन्यान्यस्य मिथ्यवदेः ।
कथयाभास्त्रुक्षित्राः कथाः कुवयद्वृचिताः ॥

Meeting after a long time they spoke pleasantly to each other and told wonderful stories which befit the royal families of the Kurus and the Yadus.

अथाप्रवीत्यत्यभामा याक्षसेनों सुमध्यमा ।
 केन द्रौपदि वृत्तेन पाण्डवानघितिष्ठसि ॥
 कथं च वशगास्तुभ्यं न कुप्यन्ति च ते शुभे ।
 ब्रतचर्या तपो धार्तपि स्नानमन्त्रैषधानि वा ॥
 विद्यावीर्यं मूलवीर्यं जपहोमागदात्था ।
 एवमुत्तवा सत्यभामा विरराम यशस्विनी ॥

Then the lovely lady Satyabhama asked Draupadi "By what means, O Draupadi, do you manage the Pandavas? How is it, my good girl, that they obey you and are not angry with you? Is it because of any ceremonial rites or of austerities or of (purificatory) baths or of the chanting of any *mantras* or because of any (magic) herbs? Is it the power of (magic) *Vidyas* or (medicinal) roots or drugs or incantations or oblations to fire?" After saying this, the glorious lady Satyabhama remained silent.

पतिव्रता महाभागा द्रौपदी प्रत्युवाच ताम् ।
 असत्स्त्रीणां समाचारं सत्ये मामनुपृष्ठसि ॥

भनुप्रस्था सरयो दा मैत्रेयम्पुपपयते ।
 यदैष मर्ता जानीया अन्त्रमूलपरां दिव्यम् ॥
 उद्विजेत तदैषास्या स पर्वदेशमगतादिष्ट ।
 न जासु घशाना मर्ता दिव्या स्यान्मन्त्रकारणात् ॥
 भूलभयादैहि दिष्ट प्रदृच्छन्ति जिधीभयः ।
 न जासु यित्रिय मतुः दिव्या कार्यं काप्तव्यम् ॥

And the blessed Draupadi who was a devoted wife answered her Satyal you ask me about the conduct of wicked women Neither your question nor your suspicion of me becomes you. When a husband finds that his wife is after magic incantations (mantras) and roots, he must be afraid of her as of a serpent which has come into his house. Nor does a husband ever become subservient to his wife by the power of any incantations and those who want to kill (their husbands) give them poisons under the name of medicinal roots. Never should a wife cause displeasure to her husband on any account

वर्तन्यहं तु यां वृत्तिं पापडवेषु महात्मसु ।

तां सर्वां शृणु मे सत्यां सत्यभामे यशस्विनि ॥

“Glorious Satyabhama! Listen fully to the real means I adopt regarding the high-souled Pandavas.

अहंकारं विहायाहं कामकोघौ च सर्वदा ।

सदारात्पापडवान्नित्यं प्रयतोपचराभ्यहम् ॥

“Without any feeling of pride and ever without desire and anger and with self-control I constantly serve the Pandavas and their wives

प्रणायं प्रतिसंहृत्य निधायात्मानमात्मनि ।

शुश्रूषुनिरभिमाना पतीनां चित्तरक्षिणी ॥

“Controlling my feelings of love and with my self in repose, I serve my husbands with humility, acting according to their wishes

न भुक्तवति न स्नाते नासंविष्टे च भर्तरि ।

न संविशामि नाशनामि न स्नाये कर्म कुर्वती ॥

“When my husband has not taken his food, I do not take food, when he has not bathed, I do not bathe, when he does not rest himself, I do not take rest, but I remain engaged in my work.

देशाद्वनादा प्रामाणा भट्टार दृदमानातम् ।

अभ्युर्यापामिन्द्रामि वासनेमाद्फेन च ॥

' When my husband comes home from the fields or from the garden or from the village I rise up and welcome him with water (for washing his feet) and with a seat (to rest on).

पसमापदा भृषाभा फाले भाषनदा विनी ।

सपता गुसेधान्ता च चुसमृष्टिविराना ॥

I keep household vessels bright and clear and I serve him food at the proper hour. I am careful and guard the store of grain and keep the house well cleaned.

अतिरेकतसमाप्या दुःखिन्यो भागुमेयती ।

अनुकूलपती नित्यं भयान्पालसा सदा ॥

I am not over bearing in conversation and I do not keep company with wicked women. I am always kindly disposed and I am never lazy.

अनर्म चापि हसितं द्वारि स्थानमभीक्षणशः ।
 अतिहासातिरोषौ च क्रोधस्थानं च वर्जये ।
 निरताऽहं सदा सत्ये पापानां च विवर्जने ॥

“I avoid laughing even in jest and (I avoid) standing frequently at the doorway. I avoid also excessive joy and excessive anger, and I give no room for anger. And, Satya, I am ever intent on shunning sinful acts

यदा प्रवसते भर्ता कुट्टु+बार्थेन केनचित् ।
 सुमनोवर्णकपेता भवामि व्रतचारिणी ॥

“When my husband goes out on any work for the sake of our family, I observe rigorous austerities, avoiding flowers and vermillion

यथोपदेशं नियता वर्तमाना वराङ्गने ।
 ये च धर्माः कुट्टु+बेषु श्वश्रा मे कथिताः पुरा ॥
 तान्सर्वान्तुवर्तमामि दिवारात्रमतन्द्रिताः ।
 धिनयाभियमांश्चैव सदा सर्वात्मना श्रिता ॥

Lovely girl ! I restrain myself and regulate my conduct, according to what has been taught me and all those duties of a household in which I have been instructed in the past by my mother in law I perform day and night, unsatigued And I cling always with all my heart to acts of humility and restraint.

भृद्युसतः भर्त्यवीलामसत्यधर्मानुपालिनः ।
आशीर्विष्यानिष्ट कुद्रा पती परिष्वराम्यदेम् ॥

"I attend on my husbands who are good soft hearted and devoted to truth and intent on preserving truth and virtue as if they were angry cobras

पत्पाचयेषां हि मे घर्मो मतः एवीणां सनातनः ।
स देपस्सा गतिर्विस्तस्य फा विष्य धरेत् ॥

The everlasting duty of women according to me is dependence on their husbands. He (the husband) is God there lies the refuge of a woman Who will do what will displease him ?

अवधानेन सुभगे नित्योत्थिततयैव च ।

भर्तरो वशाना मह्यं गुरुश्रूषयैव च ॥

“My good girl! By my devoted attention and by constant effort and also by reverential acts of personal service, my husbands remain under my control

नित्यमार्यमिहं कुन्तीं वीरसूं सत्यवादिनीम् ।

स्वयं परिचराम्येतां पानाच्छादनभोजनैः ॥

“I always attend personally on my mother-in-law Kunti, who speaks the truth and is the mother of heroes, and I serve her with food and drink and attend to her dress

शतं दासीसहस्राणि कौन्तेयस्य महात्मनः ।

तासां नाम च रूपं च भोजनाच्छादनानि च ।

सर्वासामेव वेदाहं कर्म चैव कृताकृतम् ॥

“And the high-souled Yudhishtira has a hundred thousand maid-servants I know the names of all of them, how they

look how they dress what food they take
and what work is done by them or is left
undone

सर्वं गमः समुद्दप्तमाय च व्ययमेप च ।
एकाऽइ येद्धि कल्प्याणि पापद्याना यशमिष्यनि ॥

Good girl! Indeed I know all the
items of the king's revenue his income and
his expenses as well as those of the
(other) Pandavas O glorious girl!

मयि सर्वं भमासन्य पुद्म्य मरतर्पमाः ।
उपासनरैताः सर्वे धर्मपत्ति परान्ते ॥
मुख सर्वं परित्यज्य राजगदानि पटामि थे ।
भाराध्यन्त्या कौरव्यास्तुष्या राजिष्ठम् मे ॥

The Pandava (Bharata) princes have
laid the entire burden of the family on me
O lovely girl! And they are all busy
pleasantly engaged in the practice of
a chery And I strive day and night, for
saking all pleasure night or day makes
no difference to me who am engaged in
the service of the (Kuru) Pandava princes

प्रथमं प्रतिवृद्ध्यामि चरमं संविशामि च ।

एतज्जानामयहं कर्तुं भर्तृसंवननं महत् ।

अस्त्वेणां समाचारं नहं कुर्या न कामये ॥

“ I wake up first and go to bed last. This is what I know to do to gain great ascendancy over my husbands. I do not adopt the practices of wicked women nor do I like them ”

तच्छ्रुत्वा धर्मसहितं व्याहृतं कृष्णाया तदा ।

उवाच सत्या पाञ्चालीमभिपन्ना क्षमस्व मे ।

कामकारः सखीनां हि सोपहासं प्रभाषितम् ॥

Then on hearing those words of Draupadi which were full of (virtue) Dharma, Satya told her (the Panchali princess) in humility, “Forgive me Liberty is permitted to friends (to speak as they like). What I spoke was in jest.”

श्रीपदी—

इम तु ते मार्गमपेतवोप
वक्ष्या मि विचमहाप मर्तुः ।
अभिन्नपापस्तु जि वर्तमाना
मर्त्तमाप्तेस्यसि कामिनीन्यः ॥

DRAUPADI —

' This is the faultless way I tell you, to capture the heart of your husband. If you adopt this way properly my friend you will be able to draw him away from (the company of) lovely women

सुख धूखेनेह म जातु लभ्य
दुःखेन साध्वी क्लेमते धुक्कामि ।
सा लभ्यामाप्यप्य सौहृदेत
प्रेमा ॥ च नित्यं प्रतिकर्मणा च ॥

Happiness is never obtained easily in this world. The good woman obtains all happiness only by painful effort. So endeavour always to please Krishna by your solicitude for him and by your love and by your attentions to toilet.

श्रुत्वा स्वरं द्वारगतस्य भर्तुः
 प्रत्युत्थिता तिष्ठ धृहस्य मध्ये ।
 दृष्टा प्रविष्टं त्वरिताऽऽसनेन
 पादेन चैनं प्रतिपूजयस्व ॥

“As soon as you hear the voice of your husband, as he approaches the gate (of your palace), get up and be ready inside the house, and on seeing him enter, hasten to honour him by offering him his seat and giving him water for washing his feet

संप्रेषितायामय चैव दास्या—
 मुत्थाय सर्वं स्वयमेव कार्यम् ।
 जानातु कृष्णस्तव भावमेतं
 सर्वात्मना मां भजतीति सत्ये ॥

“Then, sending away your maid-servant, you must be alert and do everything yourself. Let Krishna know your inner mind, Satya, and feel, ‘she worships me with all her heart’.

अस्तु निष्ठौ पत्नय प्रेत्यविस्ते
 पद्मनाभ परिक्षिप्य म् ।
 मिवाम रम्याम दिवाम भर्तु-
 सान्मोलयेदा विविषेद्याप्तैः ॥

What your husband says in your presence even though it is nothing private should not be revealed by you. And you must endeavour by various means to make him enjoy what things are good and pleasing and dear to him.

महाकुलीमादिर्प्यापिकामि-
 स्त्रीमिस्त्रीमित्ताव सर्वमस्तु ।
 महार्षिमास्त्वामरणाङ्गयना
 मतीर्माप्यप्य पुष्पगात्मैः ॥

May your friendship be with women of noble families who are faithful wives and who know no sin. And give delight to your husband with pure fragrances, bedecking yourself with pleasant unguents, rich garlands and costly jewels."

सत्यभामा तवात्र स्वजित्वा द्रुपदोत्तमजाम् ।
आरु सोहृ रथं शौरे: ततः प्रथात्परन्तपः ॥

Then Satyabhama embraced Draupadi (in parting) And she mounted Krishna's chariot , and then the great warrior proceeded on his journey.

॥ अर्थः ॥

॥ सीतामध्यासयादः ॥

SITA AND ANASUYA

The sage Atri and his good wife Anasuya welcome Sri Rama when he leaves the Chitrakuta Hill and enters the Dandaka forest with his brother Lakshmana and his wife Sita. The pleasant conversation that ensues between the ascetic lady and the princess of Mithila is one of the most delightful episodes in the Ramayana. Anasuya is all admiration for Sita's devotion to her husband. Sita's reply throws a flood of light on her character. Her high conception of married life delights the old lady who presents her with rich garments and jewels and with cosmetics which would add to her charms. Anasuya is curious to know the details of Sita's marriage and Sita's narrative is vivid and direct. The episode concludes with Sita going to her husband's side after pleasing the old lady by decorating herself with the presents she had from her. The episode comprises Chapters 117 118 of the Ayodhya Kanda of Valmiki Ramayana.

१। धवरत्वथ वैदेह्या लक्ष्मणेन च संगतः ।
अन्नेराश्रमास्त्राद्य तं ववन्दे महायशाः ।

Then the illustrious Rama along with Sita and Lakshmana reached the hermitage of Atri and paid him obeisance.

तं चापि भगवान्त्रिः पुत्रवत्प्रत्यपद्यत ।
रघुमातिथ्यमादिश्य सर्वमस्य सुस्तक्तुतम् ॥
सौमित्रिं च महाभागां सीतां च समसान्त्वयत् ॥
पत्नीभामन्त्र्यानसूयां तापसीं धर्मचारिणीम् ॥

And holy Atri looked upon him as if he were his son, and he personally directed all the proper rites of hospitality due to guests, and he received the blessed Sita and Lakshmana also with considerate kindness, calling to his side his virtuous and ascetic wife Anasuya

सीता तु वेष्मानाङ्गीमनसूयां पतिव्रताम् ।
अस्यवाद्यदव्यश्रा स्वं नाम समुदाहरत् ॥

And Sita made profound obeisance to the devoted wife Anasuya whose limbs were trembling and declared her own name respectfully (to obtain her blessings)

यदा अलिपुदा हृषा परपृष्ठजनामपम् ॥

And she held her palms together in reverence and pleasantly inquired about her (Anasuya's) welfare

ततः सीधां महामाना हृषा का धर्मचारिणीम् ।

सान्त्वयस्यप्रवृत्तीयृषा दिष्टपा धर्ममवेक्षते ॥

Then on seeing noble Sita so virtuous, she (Anasuya) was glad and said

Happily you are mindful of Dharma

त्यर्थ्या काविजन सीते मानमुद्दि च मानिति ।

बधयेद् वने राम दिष्टपा त्यमनुगच्छति ॥

Dear Sita ! you have left your relations and casting off your pride and giving up your comforts you have happily followed Rama who is exiled to the forest

कुःशीऽः कामधुता का धनेपी परिवर्जितः ।

स्त्रीणामार्पत्यमावाना परम देवते पतिः ॥

To women of noble character the husband is the supreme deity whether he be vile in conduct or a rake or one bereft of wealth

नातो विशिष्टं पश्यामि वान्धवं विमृशन्त्यहम् ॥
सर्वत्र योग्यं वैदेहि तपः कृतमिवाऽव्ययम् ॥

“On a careful consideration I find that there is no relation who is superior to this (husband) and more worthy in every respect, even as the undiminishing result of austerities performed

नत्वेवमवगाच्छन्ति गुणदोषमस्तिस्त्रयः ।
कामवक्ताऽव्यहृदयाः भर्तृनाथाश्वरन्ति याः ॥

“But bad women whose hearts are tainted by passion and who lord it over their husbands, they do not in the above manner understand what is good and what is bad

त्वद्विघास्तु शुण्डिका धृष्टलोकपरावराः ।
स्त्रियः स्वर्गे चरिष्यन्ति यथा धर्मकृतस्तथा ॥

“Women who, like you, are possessed of good qualities and know what in this world is good and what is bad they shall attain to Heaven, even as those do who perform their duty (Dharma)”

सा त्वेषमुका दैदेही त्यनचूपाऽनचूपया ।
पतिरूप धर्मा मन्द प्रथमुपचक्रमे ॥

Thus addressed by Anasuya, Sita who was free from envy regarded her with all respect and began gently to speak (as follows)

नैवदावर्पमार्योपर यत्मा अमनुमापसे ।
विदितं कुम्भाप्येत्यत्या नार्यः पतिरूपः ॥

What you have spoken to me about—this is not strange (at all) in a noble woman. To a woman her husband is her lord—this (truth) is known to me also.

यथप्येप मवेष्टता ममायै लृत्यज्ञितः ।
अदैषमुपचर्ष्यस्तयाऽप्येप मया मवेत् ॥

Noble lady! Even if this my husband be devoid of (good) conduct, yet he must be served without any hesitation by me.

किं पुनर्यो गुणरूपाध्यः सानुक्रोशो जितेन्द्रियः ।
स्थिरानुरागो धर्मतिमा मातृवत्पितृवत्प्रियः ॥

“How much more so (must he be served), when he has praiseworthy qualities, when he is merciful and steadfast in affection, when he has conquered his senses and become the soul of virtue and when he loves me as a father and a mother would.

यां वृच्चि वर्तते रामः कौसल्यायां महावलः ।
तामेव नृपतरीणामन्त्यासामपि वर्तते ॥

“With his great powers (of self-control), Rama conducts himself towards all other women in the king's household in the same way as he behaves towards Kausalya

आगच्छन्त्याश्च विजनं वनमेवं भयावहम् ।
समाहितं मे श्वश्रू च हृदये तद्वृतं महत् ॥

“As I was coming to the uninhabited and fearful forest, I was given good advice in this manner by my mother-in-law, and those weighty words (of advice) are stored in my memory.

पापित्रवानकाले वा पृथुर्य त्वमिति भिष्मौ ।

अनुशिष्टा अनन्याऽस्मि धार्म्य तदपि मे शूतम् ॥

I was also given words of advice by my mother when long ago I was placed before the (sacred) Fire at the time of giving me away in marriage. Those words are also remembered by me.

सर्वीकुर्व च तत्सर्वे धार्म्यैस्ते धर्मचारिणि ॥

And all that (advice) has been rendered new and fresh by your words, O virtuous lady !

पतिच्छ्रुयूष्मणा आपल्लापो नान्यदिक्षीपते ।

सावित्री पतिच्छ्रुयूष्मा कुत्वा स्वर्गं महीपते ॥

बरिष्ठा सर्वनारीणा मेपा च दिवि देखता ।

दोहिणी न विना अन्त मुद्दर्त्तमपि इष्यते ॥

"There is no other holy task prescribed for a woman than attendance on her husband. Savitri attended on her husband and is honoured in Heaven. This goddess in Heaven Rohini who is the greatest of all women is never seen even for a moment without (Chandra) the Moon (her husband)"

तवोऽनसूया संहृष्टा श्रुत्वोक्तं सीतया वचः ।
शिरस्याद्भ्राय चोवाच मैथिलीं हर्षयन्त्युत ॥

And Anasuya was very glad when she heard the words spoken by Sita, and she smelled Sita's head caressingly, and gladdening her (the Mithila princess), spoke:

इदं दिव्यं वरं माल्यं वस्त्रमाभरणानि च ।
अङ्गरागं च वैदेहि महार्हं चानुलेपनम् ।
मया दत्तमिदं सीते तव गात्राणि शोभयेत् ॥

"This excellent garland fit for a goddess, these ornaments and dress and this rich unguent for anointing your body, these gifts of mine, O Sita (princess of the Videha country), will add beauty to your limbs"

सा वस्त्रमङ्गरागं च भूषणानि सज्जस्था ।
प्रतिगृह्य च तत्सीता समुपाता तपोधनाम् ॥

And Sita accepted the dress and the unguent, the jewels and the garlands; and remained reverently near the ascetic lady.

तथा सीता मुपासीना मनध्या छहवता ।
धर्म प्रदुमा रेमे कथा काचिद्वनुप्रिया भू ॥

Thereupon Anasuya who was steadfast in her devotion (to her lord) started asking Sita who was sitting near her about a certain pleasant episode

स्वयंवरे किल भासा त्वमेम यशस्विना ।
राघवेणेति मे सीते कथा श्रुतिमुपागाता ॥
ता कथां अग्रुभिज्ञामि विस्तरेण च मैथिलि ।
पथानुभूतं कास्त्वयैन तम्मे त्वं पक्षतुम् द्विलि ॥

That in a Svayamvara (choice of a husband) O Sita you were obtained by this illustrious Raghu prince—that is the story that has reached my ears. I wish to hear that story in detail O princess of the Mithila country! You must tell me every thing in full exactly as it happened

पथमुका तु सा सीता तां ततो खर्मचारिणीभू ।
शूपतामिति धोष्या ऐ कथयामास तां कथाभू ॥

Sita who was thus addressed (by Anasuya) theretupon told that virtuous lady, Listen (to me) and she proceeded forthwith to narrate that story

मिथिलाधिपतिर्वर्णो जनको नाम धर्मचित् ।
क्षत्रधर्मे ह्यभिरतो न्यायतः शास्ति मेदिनीम् ॥

“The valiant ruler of the Mithila country, Janaka by name, knows what is Dharma, he delights in his duties as a Kshattriya (warrior) and rules his country justly

तस्य लाङ्गलहस्तास्य कर्षतः क्षेत्रमण्डलम् ।
अहं किलोत्थिता भित्त्वा जगर्ती चृपते: सुता ॥

“As that king, holding the plough in his hand, was ploughing the space marked out (as the place of sacrifice), I rose above the ground bursting the earth and became his daughter

स भाँ दृष्टा नरपतिर्जनको विस्तितोऽभवत् ॥

“King Janaka was much surprised on seeing me.

अनपत्येन च रोहादङ्कमारोप्य च स्वयम् ।
ममेयं तनयेत्युक्त्वा स्नेहो मयि निपातितः ॥

भन्तरिक्षे च धारुकाऽप्रतिमाऽमातुषी किं ।
पृथमेतत्पृथमे धर्मेण तमया तथ ॥

Being childless he lifted me himself and placing me with affection on his lap said This is my daughter and his affection was showered on me And verily a strange superhuman voice uttered the words It is even so O king! She is rightfully your daughter

कर्त्ता महादा भर्तीमा विता मे मिथिलाधिपः ।
भवात्ता विपुलाभूद्वि भामधाय्य नराधिपः ॥

Then my father the righteous ruler of the Mithila country was exceedingly pleased for obtaining me the king obtained immense riches

दक्षा चासीपृथद्वै ज्येष्ठायै पुण्यकर्मया ।
सत्या समाविता चासि जिष्पया मातृसोद्दाता ॥

And I was affectionately handed over by that virtuous person to his noble queen and I have been treated by her In her love (for me) with maternal care

पतिसंयोगसुलभं वयो द्युर्गतु मे पिता ।
चिन्तार्पीवगतः पारं नाससादाष्टुवो यथा ॥

"When my father saw that I had reached an age suitable for living with a husband, he was (tossed) in an ocean of care, and like one who has no boat, he was unable to reach the shore

अयोनिजां हि मां श्रात्वा नाध्यगृष्णद्विचिन्तयन् ।
सदशं चानुरुपं च महीपालः पर्ति मम ॥

"And the king remembered that I was not born of a mother, and (even) after much reflection, he could not find a fit and proper husband for me

तस्य बुद्धिरियं जाता चिन्तयानस्य सन्ततम् ।
स्वयंवरं तनुजायाः करिष्यामीति धीमतः ॥

"As that wise person was constantly thinking about it, this idea struck him - 'I shall hold a Svayamvara for my daughter.'

महापूर्णे तदा तस्य घण्टेन महामना ।

दत्त धनुर्वंशं प्रीत्यः सूर्णी चालपत्तापको ॥

Then at a great sacrifice (performed by my father) an excellent bow was given to him with affectionate regard by the high-souled Varuna as well as a pair of inexhaustible quivers of arrows.

तस्मनुः मात्प मे वित्रा अ्याद्युतं सत्यपादिना ।

समयादे भरेद्राणा पूर्खमामन्त्रं पार्चिष्ठान् ॥

इदं च धनुर्वधन्यं सज्जय या कुरुते नरा ।

तस्य मे दुष्कृता भाषीं मविष्पति म सत्यः ॥

"After obtaining that bow he first sent word to the princes and then in the assembly of the princes, these words were spoken by my father who (always) speaks the truth. That man who lifts this bow and fixes the bow-string on my daughter shall be his wife without a doubt.

तथा इष्टा धनुः भेष्ट गौत्याक्षिरित्यभिमृ ।

अभिष्पति नृपा अमुरचक्राचास्य शोलमे ॥

But when the princes saw that excellent bow which was massive like a mountain, they were unable to lift it and they went away making their obeisance.

सुदीर्घस्याथ कालस्य राधवोऽयं महाद्युतिः ।
 विश्वामित्रेण सहितो यज्ञं द्रष्टुं समाप्तिः ॥
 लक्ष्मणेन सह भ्रात्रा रामः सत्यपराक्रमः ॥

“Then after a very long time (had elapsed), this illustrious Raghu prince, Rama of established valour came along with his brother Lakshmana and with Visvamitra to see a sacrifice (which was performed by my father)

विश्वामित्रस्तु धर्मतिमा मम पित्रा सुपूजितः ।
 प्रोवाच पितरं तत्र भ्रातरौ रामलक्ष्मणौ ॥
 सुतौ दशरथस्येमौ धनुर्दर्शनकाङ्क्षिणौ ।
 धनुर्दर्शय रामाय राजपुत्राय देविकम् ॥

“Then the virtuous Visvamitra was highly honoured by my father, and he then told my father ‘These two brothers Rama and Lakshmana are the sons of Dasaratha They desire to have a look at the bow Show the divine bow to prince Rama’

इत्युक्तस्तेन विप्रेण तद्वनुः समुपानयत् ॥

“Thus addressed by that Brahmin, he had the bow brought (to that place).

निमेषान्तरमा॑ रथ सदानन्द्य स धीयथान् ।
ज्या समारोप्य क्षटिति पूर्वामास पीर्यपत् ॥

In the twinkling of an eye the hero bent it (the bow) and fixed the bow string and in a moment made it ready like the strong man that he was.

तेस पूर्वता॑ येणाम्बरे भस्त्र दिप्ता॑ घनुः ।
तस्य वाह्नाऽमपश्चीमा॑ पवित्रस्याऽर्थेत्य ॥

As the bow was being forcefully fitted with the string it broke in the middle in two pieces and the noise it made was terrible like a falling thunderbolt.

सर्वाऽदृ तत्र रामाय पिता॑ सर्वामित्खणिना॑ ।
निखिता॑ वातुमुष्म्य जलमाङ्गनमुष्म्यम् ॥

Thereupon it was resolved by my father who was devoted to truth that I should be given away (in marriage) to Rama and he took the sacred water vessel in his hand (to confirm the gift).

दीयमानं न तु तदा प्रतिजग्राह राधवः ।
अविज्ञाय पितुर्छन्दमयोध्याधिपतेः प्रभोः ॥

"But when I was about to be given away, Rama would not accept the gift, without knowing the wishes of the king of Ayodhya, his father and lord

ततः श्वशुरमामन्त्रय वृक्षं दशरथं नुपम् ।
मम पित्रा त्वहं दत्ता रामाय विदितात्मने ॥

"Then after bringing the good (old) king Dasaratha my father-in-law (to Mithila), my father gave me in marriage to Rama of established valour.

एवं दत्ताऽस्मि रामाय तदा तस्मिन्स्वयंवरे ।
अनुरक्ताऽस्मि धर्मेण पर्वे वीर्यवतां वरम् ॥

"Thus was I then given in marriage to Rama in that Svayamvara; and I am devoted, in accordance with Dharma, to my husband who is best among men of valour."

अनसुया सु धम्भा भ्रत्या ता मदरी प याम् ।
पद्म्प्रज्ञत यादुपां शिर+रामाय मैथिलीप् ॥

And Anasuya who knew her Dharmas
listened to that great story and then she
held Sita (the princess of Mithila) in her
arms in close embrace and smelled her
head caressingly

सप्तुष्ठा निशा संतो गःसरसमलकृता ।
उपोरेभाप्राप्तव्याव्याप्ता उद्वत्सेतुभ्युदिताउभ्यरे ॥

गच्छतामनुजानामि रामन्यानुधरी भय ।
अलकुद ए तापत्त्व प्रत्यक्ष मम मैथिलि ।
प्रीति अनप मे घस्ते द्विष्पाल + रक्षामिता ॥

Sita ! Night has set in ornamented
with stars. The moon is seen rising in
the sky clothed in moonlight. I permit
you please go and be Rama's companion
Just decorate yourself in my presence O
princess of Mithila (Sita)! And shining in
ornaments befitting a goddess cause me
delight, my dear girl!"

सा तथा समलङ्घत्य सीता सुरसुवोपमा ।

प्रणन्न्य शिरक्षा तस्यै रामं त्वभिसुखी ययौ ॥

Thereupon Sita who looked like a goddess decorated herself and bowed her head to that lady and went off to meet Rama

त्यवेद्यत्ततः सर्वं सीता रामाय मैथिली ॥

Then Sita, the princess of Mithila, told Rama everything.

प्रदृष्टस्त्वभवद्रभिं लक्ष्मणश्च महारथः ।

मैथिल्याः सत्क्रियां द्वृप्ता मानुषेषु सुदुर्लभाम् ॥

And Rama was exceedingly pleased and the mighty warrior Lakshmana (who rode great chariots in battle) also, when they saw the acts of hospitality, so rare among human beings, that were shown to Sita (the princess of Mithila)

શ્રી:

ગીતાવિપર્યાપ્તિ

PARVATI'S WEDDING

The story which is condensed here is taken from the Parvati Khanda of Siva Purana where in 55 Chapters we have an elaborate account beginning with the marriage of Himalaya the Snow Mountain, with Alena and ending with the marriage of their daughter Parvati, known as Kali with Siva. In the Purana Brahma tells the story to his son Narada. There are some striking resemblances both in language and in subject matter between this Puranic version and Kalidasa's

Kumara Sambhava. Siva's first wife was Sati, whose father Daksha disgraced Siva by ignoring him at a sacrifice. Sati immolated herself in the fire and was born again as the daughter of the Snow Mountain and by her efforts she made Siva turn away from the life of a recluse and marry her again. Her new parents understood the greatness of Siva and his condescension towards them.

अस्त्युत्तरस्यां दिशि वै गिरीशो हिमवान्महान् ।
द्वैरुप्यं तत्त्वं विष्यातं जङ्घमस्थिरमेदतः ।

In the northern quarter, there is the mighty lord of the mountains, Himavan (the Snow Mountain), his two manifestations are known severally as the fixed (mountain) and as the moving (person)

कुलस्थित्यै च स गिरिधर्मवर्धनहेतवे ।
स्वविवाहं कर्तुमैष्ठत्पितृदेवहितेच्छया ॥

For the continuance of his family and for the sake of promoting Dharma and also with a desire to please the Pitra-Devas, he wished to marry

तस्मिन्नवस्त्रे देवाः रवार्थमाचिन्त्य कृतस्तशः ।
अत्रुः पितृन्समागम्य पितरस्ते विभृश्य च ।
ददुर्मेनां सुविधिना हिमागाय निजात्मजाम् ॥

At that juncture, the gods reflecting fully concerning their own welfare came to the Pitris and told them, and those Pitris thought deeply about it and then bestowed their daughter Mena to the Snow Mountain, with auspicious rites.

हिमाचलपि छुधीतो मेनया छुखदे गृहे ।
रेमेन्यन च छुस्याने नन्दन। दिवनेष्यपि ॥

And the Snow Mountain was very glad and he enjoyed the company of Men in his happy home and in other pleasant places also besides the Nandana grove and other pleasure gardens.

समाधच गिरे: पक्षी गर्भ देष्या॥ प्रसादतः ।
प्रसन्नतौ मधौ मासे भवेष्या मूर्गापिष्यवके ।
भर्षपते समुत्पादा मेनकाजठराजिष्या ॥

And the wife of that Mountain conceived by the grace of Devi and an auspicious girl was born of Men's womb in the Chaitra month of the spring season at midnight on a day when it was Navami (tithi) and the star was Mrigasirsha.

हिमाचलः प्रसन्नामा सुहृत्ते शुनिभिस्सद ।

भामाकरोत्सुवापास्तु काळीत्यादिष्युपदेम् ॥

And the Snow Mountain was delighted at heart and in an auspicious hour he in the company of the sages gave his daughter the name Kali and other names also which bestow happiness (on those who bear them).

कुलोचितेन नाभ्रा तां पार्वतीत्याजुहाव ह ।

बन्धुप्रियां बन्धुजनः सौशील्यगुणसंयुताम् ॥

And she being amiable and loving towards her kinsmen, her kinsfolk called her Parvati (daughter of the Mountain), a name appropriate to the family

तज्जना गिरिशो ज्ञात्वा सर्वीविरहकातरः ।

गङ्गावितरमगमद्विसवत्प्रस्थमुत्तमम् ॥

तपःप्रारम्भमकरोत् स्थित्वा तत्र वशी हरः ॥

Siva, who was distressed on account of the separation (by death) of Sati (his wife), knew of the birth (of Parvati) and came to the excellent highland of Gangavatara (where the Ganges falls) in the Himalayas. And Siva (Hara), with his senses under control, remained there and began to practise austerities.

शंकरस्यैषधिप्रस्थे श्रुत्वाऽऽगमनमादपात् ।

समादाय स्वतनयां प्रणयाह च शैलराट् ॥

Hearing of Siva's (Sankara's) arrival at Oshadhi-prastha (the region where herbs grew), the king of the mountains took his daughter with him eagerly (to that place), and he made his obeisance to Siva and spoke

धन्या मे समानीता धदाराधनकाहृपा ।
 सखीभ्यां सद नित्यं स्थीं सेवतामेय चक्रम् ।
 अनुजानीहि तां जाय मयि ते वचनुप्रदः ॥

My daughter has been brought (here) with the object of serving you. Let her along with her two friends, be ever engaged in serving you Sankara. Permit her (to do so) O lord if you would be gracious to me.

पितिपनस्य धन्यां सखीभ्यां जी हृदे हरः ॥

Siva accepted (the service of) the daughter of the king of mountains along with her two friends.

काकी सखीभ्या उहिता प्रत्यह च द्वोधरम् ।

सेवमाना महादेवं गमनागमने स्तिता ॥

And (Kali) Parvati along with her two friends, served the great God Siva (Chandrasekhara) every day engaged in going and coming (at his bidding).

७४ उसेव्यमानायाः शक्तृरूपान्तरपरम् ॥

वृष्टीपाय महान्कालीं चिपाया [मुनिसचम] ॥

As Parvati was thus serving Siva (Sankara) who was engrossed in meditation a long time elapsed

नात्रहीद्विरिशः कालौ भायर्थे निकटे स्थिताम् ।
महालावण्यनिचयां सुनीनामपि मोहितीम् ॥

And as Parvati (Kali) was thus (constantly) waiting on him, Siva (Girisa) did not take her as wife, though she was so very beautiful as to make even the ascetics dizzy

एतस्मिन्नतरे देवाः शक्राद्या मुनयश्च ते ।
ब्रह्माश्चिया स्मरं तत्र प्रेषयामासुरादरात् ॥
तेन कारयितुं योगं काल्या रुद्रेण कामतः ।
महावीर्येणासुरेण तारकेण प्रपीडिताः ॥

At this juncture, the gods, Indra and others, and those sages who were much oppressed by the highly powerful demon Taraka, sent the god of Love (Smara) respectfully to that place by command of Brahma, for the purpose of achieving through his aid the union in love of Parvati (Kali) with Siva (Rudra)

गत्वा तत्र सरस्सर्वमुपायमकरोन्निजम् ।
यदा शिवसमीपे तु गता सा पर्वतात्मजा ।
तदैव शंकरो ध्यानं त्यत्वा मोहमुपागतः ॥

And the God of Love (Smara) went there and adopted all his several ways (to disturb Siva), as soon as Parvati came near Siva, he (Sankara) ceased meditating and became troubled in mind.

केन मे विद्व चित्त एतमन्त्र कुकुम्पा ।
विद्यितपेत्य मदायोगी परमेश्वर सता गतिः ॥

दिद्धो विलोक्यामास परितद्युक्तितस्तदा ।
याममागे स्थिरं काम एदर्शात्प्राप्याकम् ।
सत्वातः कोष्ठसमर्द्धः मध्यमापान्तु म मयः ॥

By which wicked person has my mind now been disturbed? —thus revolving in his mind the Supreme Lord who was practising intense (yoga) meditation thereupon looked with suspicion around him in (all) directions, and he saw on his left side the God of Love (Kama) with his arrow drawn and his wild anger raged and at once the God of Love (Madanatha) got afraid

कुषस्य सस्य भेत्रादै निस्सन्मार ततो मदान् ।
बलाद्यमर्द्यन् ॥ इक्षिणि प्रकृपाभिस्तमप्यमः ॥

Then from the eye in the centre of the forehead of that angry person issued a huge fire in splendour resembling the fire of Dissolution

भैमसात्त्वपान् [साधो] मदन राघवेय दि ॥

And in that very moment, he turned the God of Love (Madana) into ashes.

अन्तर्हिते सरं दग्धा हरे तद्विरहाप्तिवा ।

विकलाऽभूद् भृशं सा वै लेभे शर्म न कुत्रचित्॥

When Siva (Hara) burnt the god of Love (Smara) to ashes and disappeared, Parvati was very much frightened, and she found no happiness anywhere.

पितुर्गृहं तदा गत्वा मिलित्वा मातरं शिवा ।

पुनर्जातिं तदा मेने स्वात्मानं सा धरात्मजा ॥

Thereupon Parvati came back to her father's house and remained with her mother, and (that daughter of the mountain) she considered herself as reborn (having escaped Siva's anger)

धिकू स्वरूपं मदीयं च तथा जन्म च कर्म च ।

इति ब्रुवन्ती सततं स्मरन्ती हरचेष्टितम् ॥

पवं सा पार्वती शश्मुविरहोत्पिलष्टमानसा ।

सुखं न लेभे किञ्चिद्वाऽब्रवीचिछवशिवेति च ॥

मिदमन्ती पिमुर्गेऽपावि नैतो ॥ १

शुभाया । शिपा [तात] मुमाद ए मुदुर्दुः ॥

Die upon this form of mine and upon my birth and my actions!" Saying these words she constantly remembered what Siva (Hara) did. That (that daughter of the Mountain) Parvati found not the least happiness with her mind distressed by separation from Siva (Sambho) and she cried "Siva Sival!" And as she passed her days in her father's house with her mind fixed on Siva often she burst into grief and often she fell into a swoon.

तपस्माय दर मने तपार्ह मन मादप ॥

And she realised that Siva (Hara) can be reached by austerities (alone) and she fixed her mind on practising austerities.

मातेऽपितर साक्ष्य प्रविपद्य मुद्रा शिपा ।

मात्रीभ्या ए शिष्य शूलपत्रक्षत्वं मुहुर्ता ।

आपाम तपस तथ वासापतरण प्रति ॥

Then Parvati gladly made her obeisance to her mother and to her father and went out along with her two friends to practise austerities meditating on Siva and she went to that place where the Ganges comes down for practising austerities.

ततः पर्णन्यपि शिवा निरस्य हिमवत्सुता ।
निराहाराऽभवदेवी तपश्चरणसंरता ॥

Then Parvati, the daughter of the Snow Mountain, refrained from taking even leaves (as food), and she (the goddess) was absorbed in the practice of austerities without taking any food.

पार्वत्यास्सुतपो दृष्टा तेजसा व्यापृतास्सुरा: ।
जग्मुस्तत्र तदा ते च यत्रास्ते वृपभध्वजः ॥

Then, seeing Parvati's severe austerities and urged by her glory, the gods went to the place where Siva (whose banner was the Bull) stayed

प्रणन्य तु धुश्चूक्तैर्दोपनिषदन्वितैः ।
विष्णोर्विलोकयामाभुर्सुखं विश्वसिहेतवे ॥

And making Him obeisance, they praised Him with the hymns of the Vedas and the Upanishads; and they looked at Vishnu's face in order that he might make the supplication.

पि शु —

तारकामुखो दुःर संभूत पिविप मृद ।
शिया सा जनिता शैलात् स्यदर्थं दि दिभाष्वलात् ।
तस्या पितुर्स्वरापुनात् तस्य मृत्युर्ते चान्यथा ॥
क्षुधमापद देषाना मदोक्तादाऽस्ति शाक ।
पिपाद तय भद्रहु तत्य फुर यथोधितम् ॥

VISHNU —

"Gracious Siva! Various are our troubles proceeding from the demon Taraka. It is for your sake that Parvati was born of the mountain Himachala (the Snow Mountain) for the death of that demon is to be at the hands of your son who shall be born of her and in no other way Bring happiness to the gods, O Siva (Sankara)! Great is their desire to behold your wedding (please) have it (the (wedding) done in the proper manner

नारदस्य निदेशात्सा करोति कठिनं तपः ॥

"And she is practising severe austerities on the advice of Narada."

भक्ताधीनः शंकरोऽपि श्रुत्वा देववचस्तदा ।
विहस्य प्रत्युवाच। शु वेदमर्यादिरक्षकः ॥

And Siva (Sankara), who preserves the codes of the Vedas and who is attached to his devotees, listened to the words of the gods and smiled and replied at once

जानेऽहं तारकाद्विःखं सर्वेषां वः समुत्थितम् ।
विवाहयिष्ये गिरिजां पुत्रोत्पादनहेतवे ।
गृष्णत स्वगृहाप्येव निर्भयास्त्वकलास्तुराः ॥

"I know that grief has befallen all of you, because of Taraka I shall marry the daughter of the Mountain for begetting a son Go back, all of you, to your homes and have no fear, O gods!"

इत्युक्त्वा मौनमास्थाय समाधिस्थोऽभवद्धः ॥

After saying this, Siva (Hara) resumed silence and remained in steadfast contemplation (samadhi)

गतेषु सेषु देषु प्रजादिषु निजाभम् ।

जटिल कृपमान्याप स यदी पापतीयम् ॥

After Brahma and the other gods had returned to their own abodes he (Siva) went to the grove of Parvati assuming the form of an ascetic with matted hair

भागव त रुदा रुदा माधव से जसाऽकुतम् ।

अपूर्वपितृग देवी प्रभु दिवमादरात् ।

प्रधानारिष्ट्यक्षेण फसय दि कुत भागतः ॥

Then on seeing a Brahmin who was wonderful in his splendour coming towards her the goddess Parvati worshipped that Brahmin (with acts of reverence) and she respectfully asked him "Who are you who look a Brahmacharia? And whence do you come?

प्रियः—

अद्विष्टाभिगामी ए रुदा विमत्तुसुप्तीः ।

तपस्थी चुक्षादृपेपामुप्यती म सशपः ॥

THE BRAHMIN —

I am a wise old man with the body of a Brahmin, practising austerities myself I go about as I like conferring happiness on others as their helper There is no doubt (about it)

का त्वं कस्यासि तनया किमर्थं विजने वने ।
तपश्चरसि दुर्धर्षं तरुणी भासि शोभना ॥

"Who are you, and whose daughter are you? And why do you practise inviolable austerities in this desolate forest? You look a lovely young lady."

तदा च प्रेरिता तत्र पार्वत्या विजयाभिधा ।
प्राणप्रिया सुव्रतका सखी जटिलमध्रवीत् ॥

Then, urged thereto by Parvati, her friend named Vijaya, who was dear to her as life and who knew about her steadfast resolve, spoke to that ascetic with matted hair

सखी मे गिरिराजस्य सुतेयं हिमभूभृतः ।
अदेयं न च केनापि न वाञ्छति शिवात्परम् ।
तदर्थं मेऽनया सख्या प्रारब्धं तप ईदरम् ॥

"This friend of mine is the daughter of the Snow Mountain who is the king of mountains; and she is not married to anybody, and she desires none other than Siva. To achieve that object, austerities like these have been commenced by this friend (of mine.)"

इत्येय पदम युत्था स दृसन्धाम्यमवधीत् ।
 समयेद फिरि तत्र परिहामाऽनुभीपते ।
 पद्यार्थं चेष्टा देयी स्यमुखेनामिमापताम् ॥

On hearing this speech he laughed and spoke these words. In what the friend has now said banter is suspected. If it be really true then let the mistress (herself) utter the words with her lips.

पर्वती—

न युक्त मेऽय मर्य तद्गुणो ये गंकरो मया ।
 जानामि दुष्म घस्तु कथ माप्य मया भवेत् ।
 सथाऽपि मनवैत्तुप्याच्यतेऽय तपो मया ॥

PARVATI —

What my friend said just now is the truth. Siva (Sankara) has been chosen by me. I know my object is difficult to obtain. How can it be obtained by me? And yet, these austerities are being practised by me in the eagerness of my heart.

विप्रः

प्रवदामि यथार्थं हि सावधानतया श्रुणु ।
वृषभजो महादेवो भरादिग्धो जटाधरः ॥

व्याघ्रचर्मान्वरधरः संवीतो गजकृत्तिना ।
कपालघारी सपैधैस्सर्वगानेषु वेष्ठितः ॥

अव्यक्तजन्मा सततं गृहभोगविवर्जितः ।
केन वा कारणेन त्वं तं भर्तारं समीहसे ॥

दक्षस्य दुहिता साध्वी सती वृषभवाहनम् ।
वब्रे पर्वि पुरा दैवाचत्संभोगः परिश्रुतः ॥

कपालिजायेति सती दक्षेण परिवर्जिता ।
यज्ञ भागप्रदानाय शश्मुश्छापि विवर्जितः ॥

सा तथैवापमानेन भूर्णं कोपाकुला सती ।
तत्याजाखुन्निधांस्तत्र तथा त्यक्तश्च शंकरः ॥

त्वं स्त्रीरत्नं तव पिता राजा निखिलभूभृताम् ।
तथाविधं पर्ति करादुग्रेण तपसेहसे ॥

THE BRAHMIN — *

Listen (to me) with attention I tell you the truth Siva (Mahadeva) whose banner is the Bull smears himself with ashes and wears matted hair he wears the tiger's skin as dress and wraps the skin of an elephant over his person. He holds a skull (in his hand) and is covered by broods of snakes all over his body Nothing is known of his birth and he is ever without the comforts of a home For what reason then do you desire him for a husband? Long ago the good lady Sati the daughter of Daksha chose Siva (whose mount is the bull) for by Fate was her union with him ordained And Sati was forsaken by Daksha because she was the wife of one who wore skulls And Siva was also excluded (by him) from the gift of his share at the sacrifice Thereupon because of the disgrace Sati was much distressed by anger and she gave up her dear life at that place and Siva (Sankara) also was forsaken by her You are a gem among women your father is the king of all the mountains Why then do you desire such a husband by means of severe austerities?

वरेषु ये गुणाः प्रोक्ता नारीणां सुखदायकाः ।
तामाध्ये हि विरूपाक्षे एकोऽपि न गुणः रातः ॥

“ Those qualities which are said to be good in bridegrooms as bestowing happiness to their wives, not one among those (many) qualities can be found in Siva (with his ugly eyes) ”

इत्येवं वचनं श्रुत्वा तस्य विप्रस्य पार्वती ।
उवाच कुञ्जमनसा शिवनिन्दापरं द्विजम् ॥

On hearing these words of the Brahmin, Parvati grew angry at heart, and to the Brahmin who was so defaming Siva, she spoke (these words)

त्वयोक्तं विदितं देव विरुद्धं नोच्यते त्वया ।
कदाचिद् दृश्यते तादृग्वेषधारी महेश्वरः ।
रथलीलया परब्रह्म स्वरागोपात्तविग्रहः ॥

“ I know, respected sir, what you have spoken about, and you have not spoken what is contrary to facts. The great lord is sometimes seen assuming such a form (as you have described). The Supreme Deity takes any form out of (mere) sport, according to His wishes ”

चक्रस्य स्वरूपं मु आमामि भुविशेषतः ।
 यदस्य मङ्गलामीदं सेवते चक्रस्य न ।
 सथाऽपि मङ्गलं तस्य अरण्णादैषं जापते ॥
 धिवेति मङ्गलं नामं मुखे यस्य मिरत्तरम् ।
 तस्यैव धर्मनाथं ये पवित्रास्तन्त्रिं सर्वदा ॥
 अगुणं प्रज्ञाणां रूपं शिवस्य परमात्मनः ।
 उत्कर्षं हि पित्रामन्त्रिं त्वाहशास्त्रद्वयद्विमुखाः ॥

I know very well the real nature of Siva (Sankara). If auspicious characteristics do not attend on Siva (Sankara) yet at the mere remembrance of Him, welfare is attained (by all). All who have the auspicious name of Siva constantly on their lips—they become pure for ever by the mere sight of Him. Siva who is Brahman the Supreme Soul has no characteristic form. How can people like you who have their senses turned outward ever realise it?

शिवनिन्दां करोतीहृं तत्त्वमश्चाय यः पुमान् ।
 आजन्नासंचितं पुण्यं भस्मीभवति तस्य तत् ॥
 शिवार्थं वनमागम्य करोमि विपुलं तपः ।
 स एव परमेशानस्सर्वेषो भक्तवत्सल ।
 संप्राप्तुं मेऽभिलाषो हि दीनानुग्रहकारकम् ॥

“The man who is ignorant of the truth and defames Siva, the accumulated merit of the good deeds done by that man from his birth would be turned to ashes I have come to the forest and am performing immense austerities for the sake of (obtaining) Siva He alone is the supreme lord, the lord of all, and he loves his devotees My desire is to attain him (as my husband), who is gracious to the destitute.”

तदाकर्ण्य वचो देव्या प्रह्लचारी स वै द्विजः ।
 पुनर्वचनमाख्यातुं धावदेव प्रचक्रमे ॥

उवाच गिरिजा तावत्स्वसर्खीं विजयां द्रुतम् ।
 न केवलं भवेत्पापं निन्दां कर्तुशिशब्द्य हि ॥

यो है शृणुति सत्रिन्द्री पापमापम् भवेदित ।
 अय तुष्टः पुनर्निन्द्री फरिष्यति शिवस्य दि ।
 दिष्टंत् भ्यलभैर पास्यामाऽन्यथ मा ग्रहम् ॥

On hearing those words of the goddess (Parvati) that Brahmin Brahmacharin began to speak again but no sooner did he begin than Parvati told her friend Vijaya hurriedly " Sin is incurred not only by one who defames Siva but also by one who listens to such defamatory words. This wicked man might again speak ill of Siva so let us even now leave this place and go somewhere else without delay "

इत्युच्चार्थो चोमपा पापार्पादमुक्तिष्यत [मुने] ।
 अस्तौ स्यक्षय चुमग शिवाभ्याम यथा तथा ॥
 दक्षपित्त्वा शिवायै तामुपाभ्यापाद्मूर्त्ति शिष्यः ।
 भघप्रभृति ते दासस्तापाभिः क्षीत एव से ।
 एवंपतां च स्यपा लज्जा मम पदी सनातनी ॥

Just as she (Uma) raised her foot, after speaking thus Siva showed to Parvati who bent her face down his own benign form which was exactly what the (Parvati) was meditating upon and he said " From today I am your slave purchased verily by your austerities Do not be shy! You are my wife for ever

इत्युके देवदेवेन पार्वती सुदमाप सा ।

प्रत्युवाच महासाध्वी स्वोपकण्ठस्थितं विभुम् ।

याचर्ष्व मां हिमगिरेस्तव भक्ताऽस्मि नित्यशः॥

When the lord of the gods spoke thus, Parvati was happy, and that virtuous lady spoke in reply to her lord who was standing close to her “Beg of the Snow Mountain for me (as a gift), I remain always your devotee”

तवो ह्यन्तर्हितः शंभुः वभूव सुप्रहर्षितः ॥

Thereupon Siva (Sambhu) became very much pleased (with her), and thereafter he vanished (from her sight)

पार्वत्यपि सखीयुक्ता रूपं कृत्वा तु सार्थकम् ।

जगाम स्वपितुर्गेहं ददर्श पितरौ पुनः ।

दृष्टा काली सुप्रहृष्टा स्वालिभिः प्रणाम तौ ॥

And Parvati also, accompanied by her friends and making her beauty fruitful (by abandoning her austerities), went to her father's house and saw her parents again. And on seeing them, Parvati (Kali) was greatly pleased, and along with her friends, she made her obeisance to them.

पतिभिन्नतरे [तात] यमुना सप्त एष से ।
समृद्धा नवप्रस्थाया पिरदध्याकुलामना ॥

At this juncture the seven sages were thought of for a moment by Siva (Sambhu) whose mind was upset by separation (from Parvati).

अवयव रथाऽऽजमुर्त्यापुस्तुत्या शिव [मुने] ।
प्राणुः प्राणगलपस्ते द्वै शिव लोकनमस्तुतम् ।
सदृश सेधकानां सु देय कार्यं स्थिया शुभम् ॥

And the sages then came there and made their obsequies to Siva and praised him and then with their palms held together in adoration they told Siva whom (all) the world reveres Good work should be given to us by you such as suits your attendants.

शिवः

देवानां दुःखमुत्पन्नं तारकात्सुदुरात्मनः ।
तथा तु कर्तुकामोऽहं विवाहं शिवया सह ॥

तस्माद्वन्तो गच्छन्तु हिमाचलगृहं ध्रुवम् ।
तत्र गत्वा प्रयत्नेन वोधनीयो हिमालयः ।
तथा मेना च वोद्धृष्टा देवानां स्याद्वितं यथा ॥

SIVA

"On account of evil-minded Taraka, the gods are in distress. Hence I desire to perform my marriage with Parvati. Therefore be pleased to go without fail to the residence of the Snow Mountain (Himachala), and on your reaching that place, he (Himachala) must, by your efforts, be made to understand (my wishes), and Mena must also be made to understand what is beneficial to the gods"

इत्थेवं वचनं श्रुत्वा मुनयस्तेऽमलाशयाः ।
गता आकाशमर्गेण यत्रास्ति हिमवत्पुरम् ॥

On hearing these words, those sages whose hearts were pure flew through space to where Himavan's (the Snow Mountain's) city was.

भय शैलेश्वर ने च पात्रामात्रुपदरात् ।
 दिवाय पायर्ती देवि सद्गुरा अतुरा भय ॥
 विधेः प्राप्तनगा देवस्तय कन्या प्रदीप्ति ।
 ससाहे समतीते तु शुलमेऽतिनुमे क्षणे ॥
 माणमासे खन्द्रयारे भयदापविधिं ने ।
 सदपत्प्रदे जीये पतिसीमापदापिनि ।
 कन्या प्रदाप गिरिजा कृती त्य भय पद्म ॥

Then they respectfully made the lord of
the mountains understand (Siva's wishes)

Give Parvati (in marriage) to Siva
become the father in law of the Destroyer
At Brahma's request the Lord deigns to
accept your daughter (as his wife)
on the Monday after a week from now
in the month of Margasirsha at a very
rare auspicious and lucky hour which is
free from all evil effects when Jupiter is
conducive to marital happiness and bestows
good children, give your daughter Parvati
(Girija) in marriage, and be blessed
(having achieved your purpose in life)
O Mountain!"

इत्युक्त्वा भुनयस्सर्वे दत्त्वा ते गिरये भुदा ।
पुष्पाणि फलयुक्तानि प्रत्ययं चक्रिरे तदा ॥

So saying, all the sages gladly gave flowers along with fruits to that Mountain and confirmed the proposal (of marriage)

ततश्च ते चतुर्थेऽङ्गिं संज्ञभुदिशवसन्निधिम् ।
उद्धावाय प्रगच्छ त्वं हिमाचलघृहं प्रभो ।
इत्युक्त्वा प्रययुस्सर्वे शंसन्तः शाङ्करीं गतिम् ॥

Then on the fourth day, they came back to the presence of Siva and after telling him, "O lord! start for your marriage and go to the house of the Snow Mountain (Himachala)," all of them went away, praising Siva's (Sankara's) ways

गतेषु तेषु भुनिषु हिमवान् लग्नपत्रिकाम् ।
लेखयामास सुप्रीत्या गर्णि स्वपुरोधसा ॥

After those sages had gone, Himavan (the Snow Mountain) very gladly had the Lagna Patrika (letter fixing the hour of marriage) written by his preceptor Garga.

अथ प्रस्थापयामास तां शिवाय स पत्रिकाम् ॥

And he had that Lagna Patrika sent to Siva

तता निम रण घरे स्युप धूमा प्रमादितः ॥

Then glad at heart he sent invitations
to his kinsmen

स्युर रथपामाम विविश परमोस्युपम् ।

पादूर्णी रथपामाम रमास्तामसमन्वितम् ॥

पद्मैः भनिष्यरमामपृष्ठान्वितम् ।

मालतीमाल्यस्युपम्भुमाल्यस्युपमम् ॥

And he had his city decorated and
gave it a highly festive appearance and
he had the court yard (of his palace)
decorated with plantain trees (stems) with
tender mango leaves strung in silk cords
and with chaplets of jasmines and made it
look gay with brilliant festoons.

अथ रामुगृहीत्या ता मुद्रा भज्ञाप्तिप्राप्तम् ।

पाचपित्रां घरां भव्यपस्थी गकां पित्रानाम् ॥

तथनान्यां पामास पद्म समान्य धारतः ॥

Then Siva (Sambhu) received that auspicious Patrika gladly and had it read out clearly and accepted it in the proper manner and he showed great respect to his (Himavans) people (who brought the Patrika) and sent them away with presents.

इन्द्रादयो लोकपालाः सोत्सवाः सकलत्रकाः ।
 तथैव मुनयो नाना स्तिसद्धा उपसुरास्तथा ।
 आयुश्चापरेऽपीह सोत्सवाः सुनिमन्त्रिताः ॥

Indra and the other guardians of the world (Lokapalas) came to this place (Kailasa) rejoicing, along with their wives, and the sages, the Nagas, the Siddhas and the Upasuras and others besides them, also arrived there in festive joy, having been properly invited to attend

अथ सर्वेश्वरो विभ्रान्देवान्कृत्वा पुरस्सरान् ।
 निस्ससारं सुदा तस्मात्कैलासात्पर्वतोत्तमात् ॥

Then Siva (the Lord of all beings) started joyfully from that noble mountain Kailasa, taking with him the Brahmins and the gods as his companions

यो धर्म उच्यते वेदैश्शास्त्रैस्तिसद्धमहर्षिभिः ।
 तमारुदो महादेवो वृषभं धर्मवत्सलः ॥

That bull which is said to be Dharma (incarnate) by the Vedas as well as by the Sastras and by the Siddhas and by the great sages the great God (Siva) rode on, being fond of Dharma.

भावनामापद्ममध्यपुर प्रगृहिता दद्य ॥

And Siva (Him) happy at last reached
the neighbourhood of the city of the
Snow Mountain

अथ वासीं दद्य एवं पुरी गाया पूर्णपूर्णिमा ।
यिष्ठा भवते रथ्य मृगिमुष्यदिग्नाहना ॥

Then Parvati (Kali) went out of the
palace along with Brahma and
worshipped the Mother Goddess of the
family and came back to the lovely
residence of her father

दद्वराऽपि शुरेभ्याऽपि दरिणा भक्तजा भवता ।
दिमा च भमुद्दिष्टे च्यव्याममयम् शुद्ध ॥

And Siva (Sankara) also gladly arrived
at the place assigned to him by the Snow
Mountain (Himachala) along with Vishnu
and Brahma and the (other) gods

चिपामिलुतां च मुद्रितापद्मापि शूषणी ।
मथम स्नापयिता तां भूषयिता च भूषणाः ॥

And they decorated Parvati with
the jewels presented by Siva after first
giving her a bath and bedecking her
completely (with dress and ornaments)

अथ तं समयं श्रात्वा कन्यादानोचितं गिरिः ।
द्विजांश्च प्रेषयामास शिवानयनकाम्यया ॥

ते गत्वा प्रार्थयांचकुशिशब्दं विष्णवादिकानपि ।
कन्यादानोचितः कालो वर्तते गम्यतामिति ॥

Then knowing that it was the proper time for giving his daughter (in marriage), he (the Snow Mountain) joyously sent Brahmins for the purpose of bringing Siva. And they went and requested Siva and Vishnu and others also, saying "It is now the proper time for the gift of the girl, please come"

ते तच्छ्रूत्वा सुरास्सर्वे [मुने] विष्णवादयोऽस्तिलाः ।
पुरस्कृत्य प्रभुं जग्मुश्श्रिया परमया श्रिताः ॥

And when they heard it, all the gods, Vishnu and others, without any exception, started, in great splendour, with the Lord in front (of them)

हिमाचलोऽपि संभ्रासं सदेवणमीश्वरम् ।
प्रपाम्य विघ्नवद्धक्त्या नीराजनमथाकरोत् ॥

And the Snow Mountain (Himachala) made his obeisance duly and with devotion to the Lord, who had come with the assembled gods, and waved Arati (lit camphor) before him (Siva)

पुराधसा छत्र्यपिदा चक्राय मदामने ।

मधुपकादिक यथाराय तथाएत मुदा ॥

With the help of his preceptor who knew the ceremonial he gladly performed Madhuparka and whatever other rituals had to be done

यत्र सा पापर्ती कन्या परिष्वेति सहिता ।

तथ मीता मदादेयः एत मणपमापणम् ॥

Where the bride Parvati was stationed on the altar there the great God (Siva) was led and the auspicious drum was played

पापत्या पूजिता यदा दत्यक्षततु नाभ्युभिः ।

समाह शिथा चामुखीवि का गामतः ॥

Siva (Rudra) was honoured by Parvati with curds and unbroken grains of rice and with kusa grass dipped in (sanctified) water and Siva (Sambhu) who delighted to follow the ways of the world honoured Parvati

ठो ये भीपश्चिमी कष्टम्यादिभिः स्त्रीभिर्वेषोपतः ॥

Both of them had Arati (lit camphor) waved specially (before them) by Lakshmi and other women

हैमं कलशामादाय मेना चार्द्धक्षिणीता ।
हिमाद्रेश्वर महाभागा वस्त्राभरणभूषिता ॥

The blessed Mena, who was beautifully dressed and decked with jewels, brought a golden pitcher and stood close by the side of the Snow Mountain.

पाधादिभिस्ततः शैलः प्रहृष्टः सपुरोहितः ।
तं वरं वरथामास वस्त्रचन्दनभूषणैः ॥

Then the Mountain, along with his preceptor, gladly requested him (Siva) to be the bridegroom, by offering Padyam (water for washing his feet) and other honours, besides dress, sandal paste and ornaments.

ततो हिमाद्रिणा प्रोक्ताः कालज्ञा द्विजसत्तमाः ।
तिथादिकीर्तनं चक्रुः प्रीत्या परमनिर्वृताः ॥

Then, requested by the Snow Mountain, excellent Brahmins, who knew the particulars about the hours, gladly made a recital of the *tithi* and other particulars (pertaining to that moment) and were supremely happy

हमा कुन्या तुम्हसद ददामि परमेश्वर ।
 मायर्थि परिगृहोऽप्य प्रसीद भक्तेभ्यर ।
 तस्मै दद्राप मद्दते मन्त्रेणानेन दत्तपान् ॥
 दिमाध्ला निकाय या गिरिजापरद्वजम् ।
 वभाई स्पर्शरणान्तु प्रसप्तः परमेश्वरः ॥
 क्षतिं सस्पृष्टप कामस्य काऽदादिति मनु [मुने] ।
 पपाठ दीक्षा प्रीत्या दशपञ्चीयि दी गतिम् ॥

I give this maiden to you O Supreme Lord accept her as your wife Be gracious O Lord of all With this *mantra* the Snow Mountain (Himachala) gave his daughter to the great God Siva (Rudra) And the Supreme Lord who was gracious grasped the lotus hand of Parvati (Girija) quickly by his hand and touching the earth he (Sankara) uttered the mantra *Kamasaya kodat* gladly indicating the custom of the world

तथा प खुगनास्तस्य शिष्यो भवेत्य भवितः ।
 ददुर्दित्याय सहस्रं सन्ध्याप्यानलभीश्वरः ।
 इम चकार तर्पयमद्दे सन्ध्याप्य पायतीम् ॥

Then the kinsmen of that Mountain gave good presents to Siva after honouring Parvati with devotion and the lord with Parvati on his lap established the fire (on the altar) and offered oblations (therein)

लाजामजलि ददौ कालीभ्राता मैना क संशकः ॥

And Parvati's (Kali's) brother, known as Mainaka, offered the handful of fried rice (to the sacred fire)

अथ काली शिवश्वोभौ चकतुर्विधिवन्मुदा ।
वह्निप्रदक्षिणं [तात] लोकाचारं विधाय च ॥
घुघस्य दर्शनं विप्राः कारयामासु रादरात् ॥

Then both Parvati and Siva gladly went round the (sacred) Fire in the ordained manner, doing Pradakshina, settling (thereby) the practice for the world, and the Brahmins respectfully made them see Dhruva (the Pole Star)

ततो विप्रक्षिया तौ द्वावेकासनसमाख्यितौ ॥

And then, by the command of the Brahmins, both of them seated themselves on the same seat

अथो सभीपमागात्य शैलेन्द्रनगरक्षियः ।

कृत्वा जयध्वनि चकुर्गत्यनिर्मोचनादिकम् ॥

Then the women of that city of the Mountain-king came near them (the married couple), and uttered 'Jaya' (be victorious), and then, they performed the untying of the knot and other rites

तस्मिन्दद्वारे कात्याऽनुभूत लभ्यते ।

धूप्रसंग्रहा च स प्राह शकर धीतवासलभ् ॥

At that juncture Rati (the Goddess of Love) felt very pleased at heart, as she realised that the time was opportune and she addressed Siva (Sankara) the friend of the lowly and the destitute

सोत्सवे स्थविपात्रेऽस्मिन्दद्वारानन्दप्रदायिनि ।

सोत्सवामपि मी माय कुरु धीतकृपाकर ॥

'On this festive occasion of your marriage which gives happiness to all make me also jubilant O Lord who are gracious to the unfortunate

इति तद्वचन युत्पा प्रसन्नाऽनुभवेत्यरः ।

धूपादध्या शूलधूवा भवता निर्णीतः स्मरः ॥

On hearing those words the great Lord was pleased and at a look from him (the wielder of the trident) which vivified like nectar the God of Love (Smara) rose from the ashes

५ अच्छमे दिवसे प्राते सर्वदेवा मुदाऽन्विताः ।
प्रशंसन्त्वो विचाहं च स्वधामानि यथुत्ततः ॥

On the fifth day (after the marriage), the gods, in their gladness, extolled the marriage, and then they went away to their own places

इदमाख्या नमाख्यातं सर्वकामप्रदं शुभम् ॥

This auspicious story which has been told grants all desires.

